THE THEOLOGY OF SOCIAL COMMUNICATION

AND THE CLASS-BASED DIGITAL DIVIDE

by

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Submitted in partial fulfillment of the requirements

For the degree of Doctor of Ministry

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ST. MARY SEMINARY AND GRADUATE SCHOOL OF THEOLOGY

May 2009

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Date of Colloquium   March 24, 2009

To the Sisters of Notre Dame most affected by the digital divide

This is what we proclaim to you: what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have touched—we speak of the word of life.

—1 John 1:1

The Theology of Social Communication and the Class-Based Digital Divide

ABSTRACT

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Because the digital divide is class-based, it is a theological issue with social justice implications. This Doctor of Ministry project traces the link between theology and social justice that emerges from the inequities of access to the means of social communication. It outlines a theological and moral framework, drawn from *Inter Merifica* and post-conciliar magisterial documents, from which to view the incorporation of modern communication technologies in ministry. Empirical research of the experiences of the Sisters of Notre Dame, a Roman Catholic congregation of religious women, validates the premise that the global digital divide is mirrored in the congregation's international ministries. Using a method of social analysis and theological reflection, these experiences are integrated into a theologically-based pastoral plan for social communication that addresses the digital divide as a matter of social justice, and directly related to the congregation's charism and mission.

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INTRODUCTION

*Is a Savior needed by a humanity which has invented interactive*
*communication, which navigates the virtual ocean of the Internet, and, thanks*
*to the most advanced modern communications technologies, has now made*
*the Earth, our great common home, a global village?"*

—Benedict XVI
*Urbi et Orbi Message,* Christmas 2006

The Catholic Church has recognized the influence of social communication[1] on

culture, on information and communication methods, and on the formation of the human

person and society. Technology has developed rapidly, and a transformation has occurred at

every level of human communication because of the electronic revolution. This has created

what many call a "class-based digital divide." That is, the lack of various forms of social

communication appears to be a factor contributing to information-poverty, cultural

deprivation, and marginalization within the postmodern global society. The global digital

divide, mirrored in the educational and pastoral ministries of the Sisters of Notre Dame,

confronts the congregation's mission to empower the poor and marginalized.

**Pastoral Challenge: Focus and Rationale**

As an international congregation of women religious, the Sisters of Notre Dame have

been marked by their service in educational ministries throughout its history. From its

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[1]The expression "instruments of social communication" was introduced by the Second Vatican Council
in the decree *Inter Merifica,* referring to the process of communication of and in society. Subsequent documents
of the Magisterium use "social communication" and "social communications" interchangeably, although the
plural form usually suggests the various means and technologies of social communications rather than the
process alone. Throughout this paper the original conciliar phrase "social communication" will be used in a
comprehensive sense of both process and technology except when quoting original sources that use the alternate
form. The phrase will also be used in reference to the specific sense and context of communication technologies
and the Internet.

beginnings in Coesfeld, Germany in 1850, the congregation has combined formal education with a variety of social ministries to respond to the needs of the time. Its missionary expansion resulted in no small measure from the societal challenges of the Kulturkampf in the late nineteenth century, and from the impact of governmental regulations that forbade women religious from teaching in the schools in post World War I and World War II Germany. As one ministry door closed, new fields of opportunity opened in new lands and cultures. At the beginning of the twenty-first century the Sisters of Notre Dame serve in education-related ministries in sixteen countries on five continents. Nearly 3000 members can be found in schools and parish ministries, in adult education and literacy programs, in leadership roles for social justice education, and direct service to the poor and marginalized. The Sisters of Notre Dame minister in Germany, the Netherlands, Italy, England, the United States, Brazil, India, Uganda, Tanzania, Mozambique, Kenya, Korea, New Guinea, Indonesia, the Philippines, and Nicaragua. The primary apostolic work of the congregation is education in all its forms and other pastoral ministries directed to persons who are poor and marginalized. Particularly in developing countries, formal educational efforts are significant in empowering the poor and proclaiming the Gospel. However, the impact of globalization and the resulting digital divide challenge the Sisters of Notre Dame to a new ministry paradigm. Not surprisingly, education plays a major role not only in the effective use of social communication, but also in channeling its use for empowerment and direct poverty alleviation.

## Project Thesis and Objectives

This project proposed to construct a pastoral plan for social communication that addresses the class-based digital divide as a matter of social justice, rooted in a theology of

social communications and flowing directly from the congregation's charism and apostolic mission.

Major questions to be explored in this project are:

- What is the relationship between the Church's theology of social communication and social justice? What are the implications of a theology of social communications in a globalized society? For an international religious congregation?

- How do the Church's social justice principles apply to global progress and development, and to the economic poverty that results from globalization and unequal access to technology?

- How do the Church's social justice principles relate to the impact of globalization on the human person?

- How has the lack of access to technology impacted the educational and pastoral ministries of the Sisters of Notre Dame? How would increased access empower the Sisters for ministry?

- What is the relationship, if any, of the charism and mission of the Sisters of Notre Dame to the use of technology in educational and pastoral ministries?

- How do the instruments of social communications support the ministries of the Sisters of Notre Dame worldwide? What is the congregational vision for the use of social communication?

- How would an integrative pastoral plan for social communications contribute to the creation of a new paradigm for the educational and pastoral ministries of the Sisters of Notre Dame?

Using a method of social analysis and theological reflection, the questions were approached from three perspectives: 1) the theology of social communication and the living tradition of the Church, 2) the principles of Catholic social teaching as they emerge from this theology, and 3) the charism and mission of the Sisters of Notre Dame and their experiences in educational and pastoral ministries worldwide. These three dimensions, viewed as a systemic whole, formed the basis for an integrated pastoral plan. The impact of social communication on the human person and the human family in the postmodern global era

must be placed under the lens of discernment provided by theological reflection and faith commitment so that, ultimately, the Church's teaching mission may be fostered and the educational and pastoral ministries entrusted to the Sisters of Notre Dame will be renewed.

## Ministerial Context

The context of this project is the convergence of three distinct, yet interrelated components. (1) The *world reality of globalization* fueled by advances in technology, and its effects on economic poverty. This project examines the social and economic implications of the unequal access to the benefits of technology for the dignity of the human person. (2) The *Church's official engagement with social communication* as expressed in the body of magisterial writings, beginning with *Inter Merifica*[2] of the Second Vatican Council, as well as the inherent social justice principles that define the Church's moral response to the class-based digital divide. This project provides an overview of the theological and social justice principles that undergird the Church's understanding of its relationship with social communication. *Aetatis Novae*[3] is highlighted for its call for a pastoral plan that addresses the social and economic inequities created by unequal access to technology. (3) The ministerial context of *the ministries of the Sisters of Notre Dame* who seek, in fidelity to their charism, to empower the poor and marginalized, especially women and children, and to address structures that perpetuate economic poverty. This project traces the development of relevant themes in the Constitutions and General Chapter Statements from 1968 to 2004, i.e. from the

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[2] Second Vatican Ecumenical Council. Decree *Inter Merifica* on the Media of Social Communication, (1963), Vatican, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html (accessed February 1, 2009). Here after cited as *Inter Merifica*.

[3] Pontifical Council on Social Communications, Pastoral Instruction *Aetatis Novae*, 1992, 13, Vatican, http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_22021992_aetatis_en.html (accessed January 28, 2009). Hereafter cited as *Aetatis Novae*.

close of Vatican II to the 2004 General Chapter. This review forms a critical link between the Congregation's mission in the world reality of globalization and the imperative for further engagement with social communications.

## Preliminary Research – Project Assumptions

An instrument was developed by this author to survey the Sisters of Notre Dame who participated in the congregation's International Education Conference in Canoas, Brazil, January 10-25, 2007. A survey was designed to determine if a digital divide existed within the congregation. It focused on the availability of various forms of social communication in each province and country and the degree of use within the Sisters' educational and pastoral ministries. The survey also inventoried the Sisters' understanding of the relationship of social justice principles to their use of various instruments of social communication in their ministries among the economically poor and marginalized. The results of the survey suggest the implications of the use of social communication within this ministry context and form the basic assumptions of this project.

- A digital divide resulting from unequal access to the instruments of social communication exists among the provinces and educational and pastoral ministries of the Sisters of Notre Dame worldwide. This divide, created by globalization, has profound implications for the dignity of the human person, and significantly impacts economic poverty

- Technologies most affordable and available in specific countries or continents are also perceived by the Sisters of Notre Dame to be effective in communicating and realizing Catholic social justice principles and the charism and mission of the Sisters of Notre Dame.

- Technology is perceived by the Sisters to be the connection—virtual as well as material—that has the power to bring the margins of the world's poor into the mainstream of a global society.

- Social communication cannot be separated from the Church's mission of evangelization and education in a global society. Likewise, for the Sisters of

Notre Dame, social communication must be understood and examined as a powerful ministry tool in the context of current world realities.

- As an international congregation with an educational ministry focus, the Sisters of Notre Dame are uniquely positioned to use social communication effectively for the empowerment of the poor and marginalized and to network existing resources globally, for this purpose.

- An integrated pastoral plan is critical in order to more intentionally and effectively use social communications in educational ministries as these are affected by the world reality of globalization and economic poverty. The plan must flow from the congregational charism and be related to its apostolic mission and educational heritage.

## Theological Grounding and Theoretical Framework

This project demonstrates that within the theology of social communication are woven the threads of the Church's social teaching. All persons have the right to access the structures and means of social communication, including sophisticated information technology and the Internet, that empowers them to overcome the existing class-based digital divide in a global electronic age.

### Foundational Documents of the Magisterium

Four major Church documents comprise the pillars of the theology of social communication and ground this discussion.

*Inter Merifica:* The approval in 1963 of the Decree *Inter Merifica* ("*Marvelous things*") On the Instruments of Social Communication by the Fathers of the Second Vatican Council marked a distinct crossroad in the Church's engagement with the Information Age and the electronic revolution. Instead of seeing communication in terms of media or mass media over which the Church must maintain a moral vigilance, the Council Fathers envisioned communication first as a process between and among human beings, and then as

incorporating all forms of communication in societies and cultures, beyond that of technology alone. With this document the Council Fathers defined the Church's engagement with social communication, and the Church clearly, definitively, and enthusiastically entered the Information Age.

*Communio et Progressio:*[4] This 1971 pastoral instruction mandated by *Inter Merifica* further articulates the vision of the Church for social communication. Its purpose was to provide the theological cornerstone upon which an understanding of the Church's thinking, doctrinal principles, and pastoral guidelines for the use of social communication would be constructed. A foundational document, it provides the most positive, professional and concrete approach to communication and the Church, setting out the mutual obligations and opportunities inherent between those who communicate and those who receive communication, and defining the new forms of cooperation that will be required in a global dialogue.

*Aetatis Novae:* This second pastoral instruction published in 1992 by the Pontifical Council on Social Communications develops the pastoral implications of the rapidly changing technological situation. The document recognizes the full range of social communications, from traditional folk media to emerging technologies, and their profound impact on "religious and moral attitudes, political and social systems and education."[5] In this light, pastoral planning is presented as essential if the Church is to effectively use new media forms in its proclamation of the Gospel. The document also outlines the elements of a

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[4]Pontifical Council on Social Communications, Pastoral Instruction *Communio et Progressio* on the Means of Social Communication, (1971), 2, Vatican, http://www.vatican.va/roman_curia/pontifical_councils /pccs/documents/rc_pc_pccs_doc_23051971_communio_en.html (accessed January 13, 2009). Hereafter cited as *Communio et Progressio.*

[5]*Aetatis Novae,* 1.

pastoral plan for social communication. This project draws extensively on *Aetatis Novae* to design the research instruments and to formulate the pastoral plan.

*Rapid Development:*[6] This last apostolic letter of Pope John Paul II recognized the importance of social communications for evangelization and catechesis, as well as for promoting the dignity of the human person and the common good. The document suggests that the media and all forms of communication stand at the crossroads of "great social questions" and proposes to the Church three fundamental options—formation, participation, and dialogue—to address this challenge.

*Papal Messages and Writings of the Pontifical Council for Social Communications:* In addition to the four major documents cited above, this project draws on other pontifical messages, such as the annual messages for World Communications Day from 1967 through 2009. Other directives and pastoral responses by the Pontifical Council for Social Communications regarding specific ethical implications of communications are also used to support the theological and pastoral framework of this project.

## Theological Overview

The Church sees communication as a theological principle. Communication as a human action implies, in the fullest sense, the possibility of the gift of oneself in mutuality, freedom, and love. Therefore, all communication is in some way social because the human person is an image of the self-communicating God. Not only is the Gospel message to be proclaimed and inculturated in history, both the communicator and the recipient of communication are moved toward communion—the gift of self.

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[6]John Paul II, Apostolic Letter *Rapid Development* To Those Responsible for Communications, (2005), 3, Vatican, http://www.vatican.va/holy_father/john_paul_ii/apost_letters/documents/hf_jp-ii_apl_20050124_il-rapido-sviluppo_en.html (accessed January 13, 2009). Hereafter cited as *Rapid Development.*

This project synthesizes a broad framework for a theology of social communications as contained in the core magisterial writings. The three dimensions of this framework are the Trinity, the Incarnation, and the mission of the Church.

*Trinitarian Foundation*

God is a communicating God Who communicates the Divine Essence in Word and love in the Son and the Holy Spirit. By God's communication to the human person, created in his own image, God shares this Trinitarian self-communication that leads to communion in freedom and love. Thus, all human communication, including innovations in communication technology, is mirrored in the Trinity and finds ultimate meaning in the divine-human dialogue.

*Incarnational Paradigm*

God's Word is creative, and throughout the history of humankind God continues to reveal the Divine Essence in verbal and non-verbal signs. This revelation finds its fullest expression in the Incarnation of the Word in the person of Jesus Christ. As the image of the invisible God, Jesus Christ becomes the paradigm and exemplar of human communication.

*Ecclesial Mission*

The communicating act of the Holy Spirit on Pentecost empowers the Church to announce this Word to all peoples, all cultures, and in all times of history. Using the means of communication of each age, this Word calls for a response in faith that leads ultimately to communion. As the Church embraces the tools of the Information Age and integrates the message of salvation with the complex culture of the third millennium, its very hallmark of catholicity takes on a new dimension, and the work of the "new evangelization" outlined by Pope John Paul II must be undertaken in a global cultural context.

Catholic Social Teaching and Social Communication
Moral Implications and Response

A theology of social communication as proposed by the Magisterium challenges the Church to view the class-based digital divide as a social justice issue. The right of access to social communication and technology flows from the dignity of the human person and the good of the human community and is based on three fundamental principles of Catholic social teaching. First, the right of the human person to a *culture* in harmony with the dignity and transcendence of the human person stands in contrast to the cultural deprivation that is a root cause of poverty. Second, the right to communicate, along with access to information and the means of *communication,* are factors that determine not only prosperity, but also survival, and that lead ultimately to solidarity based on justice, love, and a new form of human civilization. Third, the intrinsic social nature of the human person implies *community* and interdependence that have ethical and social implications for the common good.

A theology of social communication centers on the human person as the object of all communication. Consequently, a theological framework has ethical implications. This project focuses on three primary themes emerging from the Church's theology of social communication: culture, communication, and community. Common to these three is the dignity of the human person. However, these three dimensions must be seen in relation to each other, and it is from this dynamic intersection of culture, communication, and community that the social justice implications of social communication can be drawn.

An understanding of culture, as it is impacted by communication of information and truth, results in the *empowerment* of the person and society. Communication also profoundly affects the formation of community and *solidarity* among individuals and nations. Finally, as community is transformed into true communion within cultures, the *common good* is

strengthened. These social justice principles—empowerment, solidarity, and the common good—when applied to global development and progress, strengthen local, national, and international initiatives aimed at poverty alleviation. Poverty may be economic deprivation, or it may be the powerlessness that results in marginalization and isolation. The lack of access to information and communication technology—in a global age permeated in nearly every aspect by these tools—has a significant effect on economic poverty. While the means of social communication alone are insufficient, recent international research seems to indicate that there is positive correlation between the inclusion of the instruments of communication technology and the effectiveness of poverty alleviation initiatives.

This project outlines the direct relationship between such factors as economic poverty, marginalization, and isolation resulting from unequal access to technology, and the Church's social justice imperative that leads to a definitive moral response. For the Sisters of Notre Dame committed to the Church's work of education in all its forms, especially among the poor and marginalized, access to technology appears be a critical component of ministry in light of current world realities. This project further explores how access to the means of social communication, when viewed as a social justice imperative and pastoral priority, is an integral dimension of the expression of the charism, apostolic mission, and educational heritage of the Sisters of Notre Dame.

## Research Design and Methods of Data Collection

The pastoral instruction *Aetatis Novae* raised the urgency and validity of a pastoral plan for social communications, not in isolation of the Church's mission, but rather as fundamental to its prophetic task, i.e. the study, evaluation, and right use of communications

technology and the media of social communications[7]. A pastoral plan is to be integrated with other plans such as those of social services, education, and evangelization, and should give a high priority to the allocation of the Church's human and material resources. Pope John Paul II remarked in *Redemptoris Missio* that the mass media is the great contemporary "Areopagus," the forum for the cultural dialogue of this age, and which has largely been neglected by the Church.[8] *Aetatis Novae* is the call for a corrective.

This project reviews the rationale for an integrated pastoral plan for social communication according to *Aetatis Novae,* and the elements that indicate the issues to be considered in its preparation. It compares various models of existing pastoral plans that have been written by episcopal conferences of various countries, such as the Federation of Asian Bishops Conference, and the United States Conference of Catholic Bishops, as well as plans from local dioceses where these are available. A special focus is a review of the pastoral plans for social communication that have been prepared by religious congregations in order to determine the underlying rationale for the plan and any evident relationship to the congregation's charism and mission. Identifying commonalities and differences among the available plans has been instructive for the preparation of the pastoral plan for the Sisters of Notre Dame.

Because the global digital divide is mirrored in the educational and pastoral ministries of the Sisters of Notre Dame and confronts the congregation's mission to empower the poor and marginalized, this project set out to construct a pastoral plan for social communication that addresses the class-based digital divide as a matter of social justice, rooted in a theology

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[7] *Aetatis Novae,* 22.

[8] John Paul II, Encyclical *Redemptoris Missio* On the permanent validity of the Church's missionary mandate, (1990), 37c, Vatican, http://www.vatican.va/edocs/ENG0219/_INDEX.HTM (accessed March 13, 2008). Hereafter cited as *Redemptoris Missio*.

of social communication, and flowing directly from the congregation's charism and apostolic mission. The research component of the project focuses on the elements of an integrated pastoral plan as proposed in the pastoral instruction *Aetatis Novae*, and identifies attitudes, perceptions, and resources that form the framework of a plan for the use of social communications in the congregation's ministries worldwide.

## Research Phase

Representative Sisters of Notre Dame in each province and country were surveyed. These include Sisters ministering in the United States (4 provinces), Italy, Germany, England, The Netherlands, India (2 provinces), South Korea, Indonesia, the Philippines, New Guinea, Brazil (2 provinces), Mozambique, Kenya, Tanzania, Uganda, and Nicaragua.

This project surveyed three cohorts, or approximately 100 respondents:

- Cohort A: A cross-section of Sisters and their collaborators in educational and religious educational leadership and ministry in each province, including but not limited to those previously surveyed in 2007: to identify potential human and material resources and support to be integrated in a pastoral plan for social communications. (N = 50+ respondents)

- Cohort B: Provincial leadership and members of the General Council: to determine the leadership's level of understanding of social communication and commitment to a pastoral plan related to the congregation's charism and mission. (N = 15 to 20 respondents)

- Cohort C: Administrators of the five economically poorest educational ministries of each province/country: to assess the most effective means of integrating technology in the ministry areas most affected by the digital divide. (N = 40 to 50 respondents)

A qualitative survey was constructed that focused on the elements of a pastoral plan as defined in *Aetatis Novae*. For this project these elements have been adapted as follows:

- A vision for social communications based on contemporary and cultural contexts in each province that provides the basis of the mission and objectives for the use of social communications in ministry,

- An inventory of the existing media and communications environment in each province, with emphasis on the Catholic media resources and those of the congregation and its ministries,

- A structure for Church-related and congregational social communication in support of ministries,

- An assessment of opportunities for media education and its relationship to values, and the availability of training and technical support, internal and external to the Congregation, in each province,

- Identification of financial support and other resources needed to implement a pastoral plan,

- An examination of the potential of social communication to more effectively implement the charism, mission, and educational heritage of the Sisters of Notre Dame.

Targeted questions focused on access to various forms of social communication, on the understanding of relevant social justice issues, and the relation to the congregational charism, mission, and educational heritage. The English survey was translated into Indonesian, Portuguese, and Korean, and was available on paper and on a web-based survey site to allow for ease of use for respondents who had access to the Internet. Data was collated, integrated with the 2007 data from the International Education Conference in Brazil, and used to draft an integrated pastoral plan.

The survey contained 146 questions coded using Likert scales, and nine open-ended questions. The quantitative sections of the survey were divided into the following sections: Elements of a Congregational Vision of Social Communications, Attitudes, Perceptions, and Resources, The Potential of Social Communications, Current Digital Access, Critical Communication Needs, Local Financial Costs for Communications, Planning for Social Communications, Resource Inventory, Communication Goals for Ministry, and Provincial Leadership for Social Communications.

The open-ended questions focused on the core concepts of the relationship of social communications to poverty alleviation, to cultural and educational deprivation, to the empowerment of women, and to the international collaboration of the Sisters of Notre Dame. The questions drew on the respondents' experience in their current ministry setting and invited examples of the use of technology in each of the concept areas. Respondent generated indicators were used to further quantify the open-ended data.

## Analysis and Impact of Results

Qualitative data obtained through the research instruments was summarized and analyzed.[9] Descriptive statistics applied to the numerical data included measures of central tendency and dispersion, and were compared according to the countries of the respondents. Various correlations were further examined using the Pearson product-moment coefficient.

The information obtained from the analysis of the data further informed the following project objectives:

- The perception of the impact of the digital divide on the educational and pastoral ministries in each province,

- The perception of the relationship of specific instruments of social communication to the Sisters' ability to empower the poor and marginalized, promote human dignity, and overcome economic poverty,

- The perception of the social justice implications of their ministry in relation to access or lack of access to technology,

- The perception of the relation of the Sisters' use of technology to the living out of the congregational charism and mission.

- The Sisters' perception of the media environment and cultural context in which they minister.

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[9]SPSS for Windows, Rel. 10.0.7. June 2000. Chicago: SPSS, Inc. Formerly named "Statistical Package for the Social Sciences," the software is now commonly referred to as SPSS, and the company SPSS, Inc.

- The Sisters' perception of social communication resources that would enable them to more effectively empower those whom they serve in ministry, as well as obstacles that must be overcome in the cultural context.

- The level of support for a pastoral plan among the Sisters and congregational leadership.

Design Phase

Following the analysis of the research instruments, the draft of a pastoral plan for social communications for the Sisters of Notre Dame was prepared by this author and critiqued by a representative group of Sisters. The plan cannot be considered as final or adopted until it is presented to the Superior General and the General Council for review and approval. Depending on their receptivity to the plan, this author may make a formal proposal to the 2010 General Chapter in Rome for congregational action. Nevertheless, the plan serves as a template for further consideration of the integration of social communication at both the province and local ministry levels, and as a model for other religious congregations who are challenged by the digital divide.

**Anticipated Outcomes**

The anticipated outcome of this Doctor of Ministry project is the development of a pastoral plan for social communications for the Sisters of Notre Dame. By raising awareness of the impact of access or lack of access to social communication, but especially communication technologies and the Internet in the context of the world reality of globalization, the Sisters of Notre Dame will be able to more effectively and intentionally integrate these technologies in their ministry to those who are poor and marginalized.

# CHAPTER II

## THEORETICAL OVERVIEW AND THEOLOGICAL GROUNDING

*This desire for communication and friendship is rooted in our very nature as human beings and cannot be adequately understood as a response to technical innovations. In the light of the biblical message, it should be seen primarily as a reflection of our participation in the communicative and unifying Love of God, who desires to make of all humanity one family. When we find ourselves drawn towards other people, when we want to know more about them and make ourselves known to them, we are responding to God's call - a call that is imprinted in our nature as beings created in the image and likeness of God, the God of communication and communion.*

—Benedict XVI
Message for the 43rd World Communications Day, May 24, 2009

A theology of social communication must be rooted in the Church's own understanding of the role of emerging communication technologies at the beginning of the third millennium. Four objectives form the structure and purpose of this discussion:

1. To outline the historical context of the Church's engagement with social communication,

2. To articulate the elements of a theology of social communication as it emerges from the Church's official pronouncements from the Second Vatican Council to the present,

3. To examine the implications of social communication through the lens of Catholic social teaching and in the context of the phenomenon of globalization,

4. To relate the charism, mission, and ministry of the Sisters of Notre Dame to the impact of the global digital divide.

The examination of social communication from these four perspectives—historical, theological, moral, and congregational—is critical to understanding and evaluating the hypothesis that the ministries of the Sisters of Notre Dame to the poor and marginalized must address the digital divide as a matter of social justice, rooted in a theology of social

communications, and flowing from the congregation's charism and apostolic mission. Together these perspectives form the basis of a pastoral plan that is the subject of the remainder of this project.

## Social Communication in Historical Context

On December 4, 1963 the Fathers of the Second Vatican Council, in the presence of Pope Paul VI, voted to approve the Decree *Inter Merifica* On the Media of Social Communications.[1] The promulgation of *Inter Merifica* marked a distinct turning point in the Church's engagement with emerging media, and an equally significant shift in its view of its own role in that dialogue. A brief historical review is important to illustrate this sea change.

### Social Communication and the Second Vatican Council

For the pre-Vatican II Church, mass media, entertainment, radio, film, and other means of communication had little relevance except as a challenge to the integrity of the faith and a cause for "motherly care and watchfulness having in mind to protect her children from every danger as they set out on this new path of progress."[2] The Church recognized the potential of these new forms of communication to widely influence ways of thinking and acting, and in light of the eternal message of salvation, saw as its chief role to weigh "carefully all of the questions with which motion pictures, radio and television today confront Christians."[3] It was primarily in its teaching role that the Church postured itself to

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[1]Second Vatican Ecumenical Council. Decree *Inter Merifica* On the Media of Social Communication, (1963), Vatican, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html (accessed December 1, 2008).

[2]Pius XII, Encyclical Letter *Miranda Prorsus* On Motion Pictures, Radio and Television, (1957), 4. Vatican, http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_08091957_miranda-prorsus_en.html (accessed December 18, 2008).

[3]Ibid., 7.

address the threats that these new inventions presented to the freedom and dignity of the

human person and to the message of the Gospel.

A closer look, however, reveals that the official attitude of the pre-Vatican II Church

toward the means of communication was not entirely defensive. In fact, as Pius XII notes,

"We Ourselves have made use of the modern remarkable inventions" as a way of uniting the

"world-wide flock" with its Shepherd, and of sending his voice "in sure and safe flight over

the expanse of sea and land and even over the troubled emotions of souls."[4] The Pope

recognized that the power of the new media that was becoming increasingly available could

influence people's minds to nobility and beauty, or corrupt them and become a path to

uncontrolled passions and evil. In short, the emerging mass media could be either

"praiseworthy or reprehensible."[5] Pius XII further saw in the mass media and advancing

technical skills new and powerful tools that could be put at the service of humanity, or

instruments that could reduce people to a state of slavery. The enslavement of the mind by

these inventions was for Pius XII the cause of great anxiety and concern.

> The Church encourages and supports everything which truly concerns a fuller
> enrichment of the mind – for she is the patron and foster mother of human
> knowledge and the noble arts. Therefore she cannot permit the violation of those
> principles and laws which direct and govern man in his path to God, his final
> end.  Let no one, then, be surprised if in this matter where many reservations are
> necessary, the Church acts with due thought and discretion . . .[6]

The Church's official position in the years immediately preceding the Council was to

assert her responsibility over the use of these technical inventions in light of her sanctifying

and teaching mission, and to challenge professionals in the media and arts to use their skill in

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[4]*Miranda Prorsus*, 11.

[5]Ibid., 18.

[6]Ibid., 35.

a praiseworthy manner consistent with their moral duty. Bishops were to publish "suitable safeguards and rules," and priests were encouraged to exert "vigilance" so that the power of the new media would contribute to the "right fashioning of the minds of those who use them" rather than "restrict people's true development and weaken their morals."[7] In short, while recognizing the advantages inherent in technical advances, the pre-Vatican II Church asserted its role and responsibility to protect the integrity of its faith and Christian morals.

The media, specifically mass media, was limited to motion pictures, radio and television. For the first fifty years of the twentieth century, the Church, according to Pope Pius XI in *Vigilanti Cura,* was the "vigilant eye" leading its "holy crusade" against abuses.[8] While acknowledging the potential of the mass media, especially for learning and education, the Church was primarily concerned with preserving public morality. The decades preceding the Council saw the establishment of the Legion of Decency and a national reviewing office to classify motion pictures, the beginnings of the Catholic Press to counter the secular media, and the growing responsibility of the Bishops of the world to "assume their share in the exercise of this painstaking vigilance" that the mass media, in particular motion pictures, promote "the highest ideals and the truest standards of life."[9]

This context framed emerging technology, particularly "mass media," in the months of preparation for the Second Vatican Council. The fact that only eighteen of the more than

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[7]*Miranda Prorsus*, 45.

[8]Pius XI, Encyclical Letter *Vigilanti Cura* on Motion Pictures, (1936), 1. This was the first encyclical of the means of communication in the 20th Century and the first to deal with film as one of the modern electronic media. It is the first to include a positive approach while warning against dangers. This encyclical was not the first on the topic of communication. One preceded it on November 25, 1766, *Christianae Reipublicae*, by Pope Clement XIII on the dangers of antichristian writings. The Pope talks about the contents of "bad books, presumptuous theologians, and the duty of bishops towards the evil of immoral literature."

[9]Ibid., 56.

9,000 proposals in preparation for the Council referred to the mass media underscores the Church's defensive posture and distance from the reality that would profoundly affect the culture in which it would proclaim the Gospel and carry out its evangelizing mission from that point of history onward into the third millennium.

In June 1960 Pope John XXIII set up a Secretariat for Press and Entertainment designed as an office to assist journalists. It was to this office that the preparatory commission turned to draft the document that would be part of the agenda of the Second Vatican Council. A lengthy draft consisting of 114 articles contained sections on the rights and obligations of the Church and moral norms to be followed by individuals and the state, and the apostolate of the Church and ecclesiastical discipline in this field. The draft concluded with a consideration of specific means of communication, the press, film, radio and television, and other means of what was called "social communication." After three sessions of discussion in November 1963, the Council voted to reduce the draft to twenty-four paragraphs containing the doctrinal principles on the topic and to leave the development of a subsequent pastoral instruction to be worked out later by the Vatican communications commission. The status of the document was changed from a constitution, a major document embodying fundamental principles of Church doctrine, to a decree, or act of the Council. The proposed document was criticized because it seemed inferior to the standards of Council writings and did not address communication as a profession. As a result, while the document received 1598 Yes votes, it received 503 No votes, more than for any other Council document.[10] Despite this fact, the significance of the approval of *Inter Merifica* by the

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[10]Eilers, *Basic Documents*, 57.

Fathers of the Second Vatican Council marked a distinct crossroad in the Church's engagement with the Information Age and the electronic revolution.

Six major points are contained in the decree *Inter Merifica.*[11] First, this decree marked the first time in the history of the Church that an ecumenical council issued a specific document on the means of social communication. Because of the nature of an ecumenical council as the highest teaching authority of the Church, the document carries more weight than a papal pronouncement or encyclical.

Second, and most importantly for this discussion, *Inter Merifica* contained new terminology, specifically the new expression, "social communication."[12] The term broadened the topic from the limits of media or mass media and placed the concerns of the Church in the context of communication as a process between and among human beings. Likewise, the term implies the incorporation of all forms of communication in societies and cultures, beyond that of modern technology alone.

Third, *Inter Merifica* introduced the annual "World Day of Communications,"[13] the only "day" established by the Vatican Council, to remind the faithful of their duties in the area of social communication. In the years since it was first celebrated in 1967 on the Sunday between Ascension and Pentecost, the Popes have used their message for the day to focus on specific aspects of social communication. These messages form an important part of the Church's teaching on social communication and apply the principles of the Vatican Council to new technologies and unforeseen issues.

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[11]Eilers, *Basic Documents,* 57-58.

[12]*Inter Merifica,* 1.

[13]Ibid., 18.

Fourth, the Second Vatican Council also proposed a special office of the Holy See, as well as national offices under the direction of the bishops' conferences, to unify and oversee the apostolate of social communication. Their primary task was to coordinate efforts and form right consciences among the faithful in regard to their use of the media.[14] A similar call had been made in 1936 by Pope Pius XI to address the motion picture industry, so the responsibility of existing film offices was extended to include all instruments of social communication. Pope Paul VI established the office as a Pontifical Commission in 1964, and almost twenty-five years later, Pope John Paul II raised it to the status of Pontifical Council in 1988, making it a full member of the Roman Curia.[15]

Media education was the fifth major contribution of the *Inter Merifica*, insisting that Church personnel be adequately trained in communication to minister in the media culture.[16] The Council recognized that it was imperative that the religious and cultural landscape of the Information Age be studied so that the Church is "in tune with the developments in the new marketplace of culture and society."[17]

The sixth initiative of *Inter Merifica*, and the one which recalls the process of the decree's formulation in the Vatican Council, is the directive that the Pontifical Commission for Social Communications "publish a *pastoral instruction,* (italics included in text) with the help of experts from various countries, to ensure that all the principles and rules of the

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[14]*Inter Merifica*, 19.

[15]Pontifical Council for Social Communications, "A Brief Outline and History of the Pontifical Council for Social Communications," Vatican, http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_pro_14101999_en.html (accessed November 30, 2008).

[16]*Inter Merifica*, 15-16.

[17]Pierre Babin and Angela Ann Zukowski, *The Gospel in Cyberspace: Nurturing Faith in the Internet Age* (Chicago: Loyola Press, 2002), 3.

Council on the means of social communication be put into effect."[18] This pastoral instruction, *Communio et Progressio,* was published in 1971, and along with the decree *Inter Merifica,* comprises the thinking of the Second Vatican Council on the instruments of social communication. The Council Fathers had defined the Church's relationship with the Information Age in a new terminology and a new level of engagement. The media, "like salt and light, add savor to the earth and light to the world," the decree asserts, when they are used "solely for the good of humanity."[19] With the Second Vatican Council, the Church clearly, definitively, and enthusiastically entered the Information Age, confident that the name of the Lord was glorified as much by modern inventions as it was by other forms of human communication in the past.

If *Inter Merifica* baptized social communication, *Communio et Progressio* confirmed it. With the publication of *Communio et Progressio,* the Church developed its understanding of the instruments of social communication as "gifts of God" and part of his providential design, capable of uniting humankind and advancing the progress of society—"the chief aims of social communication and of all the means it uses."[20] As the pastoral instruction specifically called for by the Vatican Council, its purpose was to provide a deeper reflection and understanding of the Church's thinking and to outline the doctrinal principles and pastoral guidelines for the use of social communication.

Among all the documents on social communication, *Communio et Progressio* has

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[18]*Inter Merifica,* 23.

[19]Ibid., 24.

[20]Pontifical Co, Pastoral Instruction *Communio et Progressio* On the Means of Social Communication, (1971), 2, Vatican, http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_ doc_23051971_communio_en.html (accessed October 10, 2008).

been considered the "Magna Carta" of Christian communication and the document with the most positive, professional, and concrete approach to communication and Church. The result of a long process of international collaboration, this document was the foundation of a new phase in the development of social communication. Rather than focusing on the rights and obligations of the Church, *Communio et Progressio* calls the Catholic faithful to personal responsibility in the use of instruments of social communication.[21] Its primary significance is its development of the theology of social communication based on Christ as the Perfect Communicator, the Eucharist as a source of communion, the Trinity as the foundation of all human communication, and the Church, that, through Word and sacrament, fosters the hope of ultimate unity and communion. On this theological cornerstone, the document builds its premise that the instruments of social communication contribute to human progress. This is especially evident in the potential to influence public opinion and to assure the right to access of information and the freedom of communication. Social communication is woven into the fabric of society in education and culture and gives rise to new forms of artistic expression. *Communio et Progressio* sets out the mutual obligations and opportunities inherent between those who communicate and those who receive communication, and the new forms of cooperation that will be required as advances in the media bring the entire world into dialogue. Catholics, in particular, have a vital and active role in this relationship with social communication, not only in the spiritual realm, but also in the professional sphere where they are called to bring their faith to bear on the content and use of the instruments of social communication. Bishops, priests, religious congregations, and those in ministry formation at every level of education have an urgent need to be prepared to utilize these tools effectively

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[21]Eilers, *Basic Documents,* 71.

and to provide training in their proper use.

Unlike any other document, *Communio et Progressio* articulated with almost prophetic wisdom the vision of the Church for social communication. It laid the theological foundation as the cornerstone and erected the structure for the incorporation of the media into the life and ministry of the Church. It inserted the Church into the heart of the global dialogue created by the Information Age. It recognized that the questions and complexity surrounding rapid technological developments marked the beginning of a new era, a new culture, and a new society. "The People of God walk in history," the document concludes; "As they…advance with their times, they look forward with confidence and even with enthusiasm to whatever development of communication in a space-age may have to offer."[22] At the center of the Church's engagement with social communication stands the human person who both communicates and receives communication. *Communio et Progressio* named the Church a full partner and contributor to the global conversation made possible through these "marvelous things."

Social Communication and the Popes of the Modern Electronic Age

To understand the development of the Church's engagement with social communication it is helpful to consider briefly the popes of the late twentieth century to the present. Their words and writings developed the themes of *Inter Merifica* and became the corpus of the Church's teaching on social communication. Each pontificate contextualized social communication within the Church's understanding of its mission and responsibility to society; yet, each contributed to the development of a different dimension of this new reality.

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[22]*Communio et Progressio,* 187.

Pope John XXIII convened the Second Vatican Council to bring the Church into the modern world and recognized that the development of communication—at that time radio, film, and television—opened limitless possibilities to the human person, and with other advances in technology, contributed to social progress.[23] *Inter Merifica,* the Decree on Instruments of Social Communication, was just the second document considered by the Vatican Council, and was solemnly approved by the Council Fathers a few months after the Pope's death. However, John XXIII's vision permeated the remainder of the Council documents. *Gaudium et spes,* the Constitution on the Church in the Modern World, was the last of the documents, published exactly two years after *Inter Merifica.* It contains clear statements concerning the contribution of social communication to the "spread of knowledge and the speedy diffusion far and wide of habits of thought and feeling" and to the role of technological advances in contributing to the "intense development of interpersonal relationships."[24] Echoing the attitude of John XXIII, *Gaudium et spes,* in its discussion of modern culture, presents social communication in a positive and optimistic tone as a way to open the riches of various cultures with the result "that a more universal form of culture is gradually taking shape, and through it the unity of mankind is being fostered and expressed."[25] The new culture of the modern era was no less than a paradigm shift, fueled by the advances of technology. John XXIII set social communication in the context of human

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[23]John XXIII, Encyclical Letter *Mater et Magistra* On Christianity and Social Progress, (1961), 47, Vatican, http://www.vatican.va/holy_father/john_xxiii/encyclicals/documents/hf_j-xxiii_enc_15051961_mater_en.html (accessed December 2, 2006).

[24]Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et spes* On the Church in the Modern World, (1965) 6, 23, Vatican, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/ vat-ii_cons_19651207_gaudium-et-spes_en.html (accessed December 2, 2008).

[25]Ibid., 54.

society and culture, and although still seen as "instruments," these were powerful tools to further human dialogue.

Pope Paul VI took up his predecessor's view of social communication and culture and further framed it in the global context of human development and societal progress. In the encyclical *Populorum Progressio* he writes that the Church offers humanity her distinctive contribution: "a global perspective on man and human realities."[26] For Paul VI, the development of society could not be isolated from the authentic development of the human person. He recognized that technology and communication, in particular, led to a struggle between generations as well as between traditional cultural values and beliefs and a foreign technology and foreign culture. He noted the widening economic disparity between rich and poor nations due to structures in international commerce, and named the acute restlessness that engulfed the poor classes in countries whose agricultural economy was being industrialized by various technological advances.[27] In the twelve messages for the annual World Day of Social Communications during his pontificate, Paul VI further treated the question of progress and development in relation to the human person. A frequent theme in these messages was the notion of the rights and duties of the human person. Paul VI saw the means of communication as having the specific "task of supplying the correct and complete information which men have a right to." This depends, in great part, "on the informative-educational activity of the social communication media whether men will or will not have a healthy awareness of their own rights and duties."[28] The demand for information through

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[26] Paul VI, Encyclical Letter *Populorum Progressio* On the Development of Peoples, (1967), 13, Vatican, http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_26031967_ populorum_en.html (accessed November 2, 2008). Hereafter cited as *Populorum Progressio*.

[27] Ibid., 8, 10, 14.

[28] Paul VI, Message for the World Day of Social Communications: *Social Communications and the*

various forms of social communication also implied "a corresponding diligence," an active search for truth, and a responsibility to give witness to the truth of one's beliefs.

For Paul VI, solidarity and the promotion of the unity of the human family were central to human development. He recognized that the means of social communication held almost a universal importance throughout the world, and questioned whether social communication could be a "privileged means" of promoting this unity through dialogue and collaboration "in a world where problems are becoming planetary."[29] This unity created by social communication had the power to transform society itself; however, it reached a point of itself becoming a power. This power of the media of social communication raised questions for Paul VI about the effect of this media activity and the moral responsibility of those who hold this power with respect to the truth and values that are communicated in this new mode of knowledge.[30]

Likewise, Paul VI believed social communication had the power to transform the person as well as society; thus, the development efforts in the spiritual, political, and economic spheres were to be centered on the human person. He saw these instruments as "especially suitable for the expression and diffusion of the word - and we," Pope Paul VI

*Fundamental Rights of Man*, (1976), Vatican, http://www.vatican.va/holy_father/paul_vi/messages/ communications/ documents/hf_p-vi_mes_19760411_x-com-day_en.html (accessed December 2, 2006). All messages for World Communication Day since 1967 are documented in Franz-Josef Eilers, SVD: *Church and Social Communication. Basic Documents*. 2nd ed. Manila (Logos) 1997 and in the respective Supplement 2002.

[29]Paul VI, Message for the World Day of Social Communications: *The Role of Communications Media in Promoting Unity Among Men*, (1971), Vatican, http://www.vatican.va/holy_father/paul_vi/messages/ communications/documents/hf_p-vi_mes_19710325_v-com-day_en.html (accessed November 12, 2008).

[30]Paul VI, Apostolic Letter, *Octogesima Adveniens* On the Occasion of the Eightieth Anniversary of the Encyclical *Rerum Novarum*, (1971), 20, Vatican, http://www.vatican.va/holy_father/paul_vi/apost_letters/ documents/hf_p-vi_apl_19710514_octogesima-adveniens_en.html (accessed November 12, 2008).

believed, "have a supremely important word to say and to entrust to their powerful voice. It is the Word that God speaks of Himself."[31]

Perhaps more than any other modern pope, John Paul II has been identified with social communication. An actor himself, John Paul II understood the power and potential of the spoken word and the visual images that transcended time and distance, creating the universal media culture that could barely be imagined during the Second Vatican Council. During the twenty-six years of his pontificate, two major documents on social communication, *Aetatis Novae* and *Rapid Development*, helped to systematize further the Church's reflection on the electronic revolution and media culture. His twenty-six messages for the World Day of Communications are critical reflections on topics ranging from social communication and the family to the communication media and the progress of the human family. For John Paul II the instruments of social communication not only transformed the world, they were themselves a world to be evangelized. "Today in fact," he notes, "the mass media constitute not only a world but also a culture and civilization," which the Church is also called to evangelize.[32]

The world of social communication could no longer be isolated from culture. It was embedded in culture and pervaded virtually every phase of reality. For that reason, the Gospel had to be not only proclaimed, but inculturated in this new world. "Not only then must the preaching of the Gospel be inculturated in the world of social communication, but in and through that world it must be incarnated in the variety of cultures, ancient and modern, to

[31]Paul VI, Message for World Social Communications Day: *Social Communications at the Service of Truth*, (1972), Vatican, http://www.vatican.va/holy_father/paul_vi/messages/communications/documents/hf_p-vi_mes_19720421_vi-com-day_en.html (accessed November 12, 2008).

[32]John Paul II, Post-Synodal Apostolic Exhortation *Ecclesia in Africa* On the Church in Africa and Its Evangelizing Mission Toward the Year 2000, (1995), Vatican, http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii_exh_14091995_ecclesia-in-africa_en.html (accessed December 3, 2008).

which a door is being opened by the modern media."[33] For John Paul II the inculturation of social communication could not happen apart from "careful discernment and effective education, based always on the priority of ethics over technology, the primacy of the person over things and the superiority of the spiritual over the material."[34] These were the priorities on which he would craft the Church's response and identification with the instruments of social communication.

Like his predecessors, John Paul II both embraced and confronted the complex culture created by social communication. Like John XXIII, he critiqued the communication culture in light of the Gospel. Echoing Paul VI, he saw technology's power for development and human progress, but also for marginalizing and dividing large sectors of the human family. For John Paul II, social communication and human solidarity were inseparable. "The Church is convinced that modern communication, by enabling a greater flow of information and a greater sense of solidarity between all the members of the human family, can make a significant contribution to the spiritual progress of humanity and thus to the spread of God's Kingdom."[35] The solidarity of the human family was, however, already being divided, and the flow of knowledge and information made possible by social communication either accelerated development or left entire nations in dire information poverty. Globalization was an irreversible process already in motion, and the instruments of social communication were the catalyst. John Paul II saw the devastating consequences. At the World Summit on the

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[33] *Ecclesia in Africa,* 3.

[34] Ibid., 2.

[35] John Paul II, Message to the Pontifical Council for Social Communications, March 20, 1998.

Information Society, Rev. Msgr. Diamuid Martin made an intervention on behalf of the Holy

See. That intervention clearly framed the question and the solution to the widening divide.

> Communications technology has enabled the globalization process to proceed
> with rapidity. We must now ensure that it also enables the globalization
> process to proceed with equity. Communications technology must be managed
> to play a central role in ensuring that globalization leads to genuine integration
> and inclusion.[36]

For John Paul II, the fact that entire nations and the majority of peoples were

excluded from even the possibility of acquiring the knowledge to express and develop their

potential, or to even enter the global network of intercommunication was tantamount to

exploitation and marginalization. So dependent had human development, especially

economic development, become on the instruments of social communication, that without

them, "Economic development takes place over their heads."[37] The information divide and

the economic divide could no longer be separated. The implications gave new urgency to the

Church's voice in the global village.

John Paul II saw clearly that, under the lens of the mass media, social problems such

as "secularism, consumerism, materialism, dehumanization, and lack of concern for the

plight of the poor and neglected" were magnified and impeded human development.[38] The

social justice and ethical issues surrounding the use of social communication had come into

focus and would define John Paul II's unique contribution to the development of the

Church's role in social communication. The pastoral implications for the Church's ministry

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[36]World Summit on the Information Society, Intervention of Rev. Msgr. Diamuid, July 3, 2002, Vatican, http://212.77.1.245/news_services/bulletin/news/11604.php?index=11604&po_date= 03.07.2002&lang=it (accessed November 11, 2008). Emphasis in original text.

[37]John Paul II, *Centesimus Annus*, 3.

[38]Pontifical Council on Social Communications, Pastoral Instruction *Aetatis Novae*, (1992), 13, Vatican, http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_ 22021992_aetatis_en.html (accessed November 19, 2008).

were enormous. The mass media's control of information and the economic infrastructure, the domination of the media by a wealthy elite, and the power of the media to, literally, define reality had "significant impact on the Church's own structures and modes of functioning."[39] But the impact of the mass media did not stop with Church structures. It redefined the very concept of religious freedom. "The right to communicate," *Aetatis Novae* concluded, is also "part of the right to religious freedom, which should not be confined to freedom of worship."[40] In *Rapid Development,* the last major document of his pontificate signed just two months before his death, John Paul II frames that responsibility for the use of the media with the dignity of the human person and Christian ethics.

> The mass media can and must promote justice and solidarity according to an organic and correct vision of human development, by reporting events accurately and truthfully, analyzing situations and problems completely, and providing a forum for different opinions. An authentically ethical approach to using the powerful communication media must be situated within the context of a mature exercise of freedom and responsibility, founded upon the supreme criteria of truth and justice.[41]

The pontificate of John Paul II brought social communication directly into the center of the Church's understanding of social justice. The use of the media itself had the dimensions of a moral act.

Pope Benedict XVI has added the fourth dimension to the Church's understanding of social communication. His predecessor, John Paul II, synthesized the right to communication and information in the context of freedom of religion, and integrated social communication, the dignity of the human person, and fundamental ethics. At the sixtieth session of the United

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[39]*Aetatis Novae,* 4.

[40]Ibid., 15.

[41]John Paul II, Apostolic Letter *Rapid Development* To Those Responsible for Communications, (2005), 3, Vatican, http://www.vatican.va/holy_father/john_paul_ii/apost_letters/documents/hf_jp-ii_apl_20050124_il-rapido-sviluppo_en.html (accessed November 1, 2008).

Nations General Assembly on *Questions Relating to Information*, Rev. Msgr. Celestino

Migliore made an intervention on behalf of Pope Benedict XVI that included what would

become one of Benedict's distinct themes, the pre-eminence of truth.

> The right to communicate is the right of all. Freedom of expression and the
> right to information increase and develop in societies when the fundamental
> ethics of communication are not compromised, such as the pre-eminence of
> truth and the good of the individual, the respect for human dignity, and the
> promotion of the common good.[42]

For Benedict XVI, truth stands at the center of the human person, and "authentic

communication demands principled courage and resolve" to be uncompromising in the

pursuit and transmission of truth. Only by communicating the "ultimate foundation and

meaning of human, personal and social existence" could the media make a constructive

contribution to "the propagation of all that is good and true."[43] Social communication

presented an "enormous potential for the service of the common good," Benedict notes. That

potential carries with it responsibilities for the international community. "Given the recent

development of the phenomenon of globalized communication, the Holy See looks to the

international community to give a clearer lead," Benedict challenged the Diplomatic Corps to

the Republic of Turkey, "by establishing rules for better control of economic development,

regulating markets, and fostering regional accords between countries."[44] The balance

between global peace or international discord, the structures of economic and human

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[42]Intervention of the Holy See at the Sixtieth Session of the United Nations General Assembly On *Questions Relating to Information,* October 14, 2005, Vatican, http://212.77.1.245/news_services/bulletin/ news/17144.php?index=17144&po_date=14.10.2005&lang=it (accessed December 4, 2008).

[43]Benedict XVI, Message for Fortieth World Communications Day, *The Media: A Network for Communication, Communion and Cooperation,* 2, (2006), Vatican, http://www.vatican.va/holy_father/ benedict_xvi/messages/communications/documents/hf_ben-xvi_mes_20060124_40th-world-communications-day_en.html (accessed December 1, 2008).

[44]Benedict XVI, Address to the Diplomatic Corps to the Republic of Turkey, November 28, 2006, Vatican, http://www.vatican.va/holy_father/benedict_xvi/speeches/2006/november/documents/hf_ben-xvi_spe_20061128_diplomatic-corps_en.html (accessed December 4, 2008).

development, and the call for peace, solidarity, and the pursuit of the common good, were linked to the instruments of social communication.

There was still another dimension of social communication to be understood for Pope Benedict XVI. The common good, the result of authentic communication, led to a greater good, and that pursuit could not be a "self-serving quest for profit or an ideological agenda." Instead, Benedict linked the means of social communication to the very communion that emanates from the Christian's communion with Christ encompassing all aspects of life. For Christians this communion points to a particular challenge: "to be protagonists of truth and promoters of the peace that ensues from living lives lived in accordance with that liberating truth."[45]

Social communication, and in fact all the social sciences, concern the human person. For Benedict, the human person can only be understood with reference to God's self-communication and the openness to transcendence and communion. "Thus, man desires to be more deeply understood," Benedict said, "both in his profound personal dimension and his external dimension as a builder of society in justice and peace, and as a communicator of the truth." [46]

More than forty years have passed since the Second Vatican Council approved the decree *Inter Merifica,* and while a systematic reflection continues to be refined, social communication is integral to the modern world that the Vatican Council sought to engage. The global media culture that John XXIII foresaw profoundly changed the dynamic of

[45]Benedict XVI, Address to the Plenary Assembly of the Pontifical Council on Social Communications, March 17, 2006, Vatican, http://www.vatican.va/holy_father/benedict_xvi/speeches/2006/march/documents/hf_ben-xvi_spe_20060317_pccs_en.html (accessed December 18, 2008).

[46]Benedict XVI, Address to the Pontifical Gregorian University, November 20, 2006, Zenit, http://www.zenit.org/english/visualizza.phtml?sid=98550 (accessed December 4, 2008).

human progress and development, a dynamic that Paul VI challenged and sought to direct toward the development of the human person. More than instruments of the modern age, social communication had profound ethical and social implications for John Paul II, and Benedict XVI brought them back to their source, the very communion and communication of God, whose self-communication grounded their meaning. No area of global society is without their impact. No ministry of the Church can turn away from their challenge, the challenge of "being Church in a modern communication society."[47] Finally, a theology of social communication was emerging at the center of the Church's own self-understanding.

## A Theology of Social Communication

A theology of social communication must necessarily begin with an understanding of communication itself. Theology, by its very nature, is communication within the dimension of faith, rooted in the words and deeds of Jesus Christ, who is both Word and Image of God's own self-communication. Within this context, that is, within the community of faith that receives, responds to, and communicates the revelation of God at a particular point in history, theology and communication are both in dialogue and in tension. This dialogue bridges the world of human discourse and the world of human transcendence, and is in tension with post-modern rationality that finds meaning in absolute freedom and reduces all aspects of life to technical questions. The rapid advances in information and communication technology have only intensified that dialogue and amplified the tension.

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[47]Franz-Josef Eilers, "Church and Social Communication: 40 Years of *Inter Merifica* and Beyond," in *Verbum SVD,* Steyler Missionwissenschaftliches Institut, Sankt Augustin, Germany, 46 No. 3 (2005): 261-269.

Historically, the relationship between theology and communication has been seen from three perspectives.[48] A brief review is relevant for this study. The first is a *theology of communication* that considered social communication as a theological imperative. *Inter Merifica* called these instruments of social communication the Church's "birth right," implying the Church's power to "use and own any of these media which are necessary or useful for the formation of Christians and for pastoral activity."[49] The Second Vatican Council recognized the benefits of the proper use of the media and saw the Church's task to use these means of mass communication to further the apostolate. "All the members of the Church," states *Inter Merifica,* "should make a concerted effort to ensure that all the means of communication are put at the service of the multiple forms of the apostolate without delay and as energetically as possible, where and when they are needed."[50] Because Jesus used the forms of communication available in his time, so the Church had the right and duty to use the means of communication at this time in history. In brief, the starting point of this theology of communication was the theological message—the preaching of the Gospel; the focus was on the Church as communicator, and the instruments of communication were to be brought into the service of the transmission of the Faith.

The second perspective of the relationship between theology and communication has been termed *communicative theology.* As the name suggests, the starting point of the relationship is the act of communication in human history. In this approach taken by *Communio et Progressio,* the follow-up instruction issued five years after *Inter Merifica,*

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[48]Franz-Joseph Eilers, SVD., *Communicating in Ministry and Mission: An Introduction to Pastoral and Evangelizing Communication,* 2nd ed. (Manila: Logos Divine Word Publications, Inc., 2004), 17-20. Hereafter cited as *Ministry and Mission.*

[49]*Inter Merifica,* 3.

[50]Ibid., 13.

theology was to be communicated in the words and expressions of people today. The focus

was to be on the recipients of the message, and theology was to provide answers to the

deepest questions and desires of people. Theology, therefore, reflected the communicative

expressions of the living community itself.

> These technical advances have the high purpose of bringing men into closer
> contact with one another. By passing on knowledge of their common fears and
> hopes, they help men to resolve them. A Christian estimate of the contribution
> that the media make to the wellbeing of mankind is rooted in these
> fundamental principles. [51]

For the Church, the development of the technical advances in communication was a

participation in the divine work of creation itself. This share in God's own creative power

was to be used in building up the earthly city and mastering the world.  The deeper social

consciousness and universal progress made possible by social communication resonated with

the aims of the people of God and the mission of the Church.

The implications of communicative theology for pastoral ministry and evangelization

are monumental. Modern communication is largely communicator-oriented. The content and

approach used to deliver the message is determined by the person who is communicating. In

communicative theology on the other hand, the needs, experiences, and expectations of the

recipients are of primary concern and shape the communicator's response to basic human

questions. In the context of pastoral communication, the cultural environment of the people

must be taken seriously. Cultural expressions of music and dance, storytelling and customs

become instruments of social communication and a vehicle for the theological message.

Communicative theology reads meaning into the signs of the times and understands the

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[51]*Communio et Progressio,* 6.

theological message to be "for the people" rather than the property of the pastoral minister.[52] Communicative theology, as a form of pastoral theology, is based on the human right of persons to communicate.[53] The late Paolo Freire, Brazilian philosopher and activist, linked communicative action to the struggles of oppressed peoples. Freire shows that "one of the chief characteristics of deep cultural oppression is precisely that its victims are deprived of the ability to speak their own words of truth and are forced to use the language of their oppressors." [54] For the Church, integrating pastoral programs with the means of social communication is more than forming relationships within the parish community. It is part of the actual struggle of oppressed peoples. Ultimately, it is an expression of the profound theological reality of God's communication and relationship with human beings.[55]

A third approach to the relationship between theology and communication emerged from the Second Vatican Council, but did not come to maturity until the late twentieth century. In *communication theology*, as it is called, the whole of theology itself is considered from the perspective of communication. Seen from this dimension, "communication becomes a *theological principle* or key which opens to a new understanding of theology . . . God is taken . . . as a communicating God and all His expressions are considered as communication."[56] A theology of communication focused on the communicator, and communicative theology begins with the recipient of the communication. Communication

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[52]Eilers, *Ministry and Mission,* 75-77.

[53]Pontifical Council for Social Communications, Pastoral Instruction *Aetatis Novae,* (1992), Vatican, http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_22021992_aetatis_en.html (accessed November 13, 2008).

[54]Margaret M. Campbell, *Critical Theory and Liberation Theology* (New York: Peter Lang Publishing, 1999), 53.

[55]Eilers, *Ministry and Mission,* 86.

[56]Ibid., 19.

theology, however, begins at the very center of theology. Communication is the lens or prism through which all Revelation is seen and interpreted. Communication Theology, notes Eilers, "does *not* start with the media or technical means but rather with the center of theology, with God himself. Communication does become the eye through which the whole of theology is seen because the Christian God is a communicating God. Communication becomes a theological principle and perspective in which the whole of theology is seen."[57]

Communication in itself carries profound theological overtones that are most fully realized in Trinitarian and Christological concepts originating in Christian tradition. This understanding of communication was central to *Communio et Progressio*. "*Communication is more than the expression of ideas and the indication of emotion. At its most profound level, it is the giving of self in love.* Christ's communication was, in fact, spirit and life."[58] All of salvation history, seen through the lens of communication, is God's self-communication to his creatures. For human beings to be created in God's own image and likeness implies the ability to communicate with God and to live in a communicating community. The apex of God's communication is the Incarnation of the Word, Jesus Christ, who, in assuming flesh, became the image of God's love for humanity. The Church's ecclesial mission, begun in the Pentecost event with the miracle of the tongues of fire and the coming of the Holy Spirit, expresses God's self-communication in *kerygma* (proclamation), in *koinonia* (community), and in *diakonia* (service). The Church itself becomes an instrument of God's communication and of the unity of the human family.[59] It is God's Trinitarian self-communication that

[57]Franz-Josef Eilers, "Communication Theology: Some Considerations", Federation of Asian Bishops' Conferences, http://www.fabc.org/offices/osc/docs/pdf/Communication_Theology.pdf (accessed November 10, 2008).

[58]*Communio et Progressio*, 11. Emphasis in the original.

[59]Eilers, *Ministry and Mission*, 30.

grounds and distinguishes authentic pastoral communication. Jesus, the Word and Image of the Father, is the pattern and paradigm of human communication through his words and example. It is the Holy Spirit who empowers all communication and directs the dialogue of the human family toward its perfect fulfillment in Christ.

Communication theology, that is faith seeking understanding through the paradigm of divine communication leading to communion in God and the human family, underlies the *kerygma, koinonia* and *diakonia* of the Church's self-understanding and its mission in the Information Age. While this radical understanding of communication theology—that God is both communication and communion—is far from being common in the Church or even in society, it is an essential element in the Church's engagement with the new culture of social communication.[60] The next section will examine classical Trinitarian doctrine in light of the Church's understanding of social communication.

<div align="center">Trinitarian Foundation of Social Communication</div>

God's self-communication in the Trinity is the foundation of a theology of social communication. The profound dialogue of the three persons of the Trinity is the mirror in which social communication, including the advances of technology, is reflected and the source from which all communication draws its light. The concept of God's self-communicating nature articulated in the reflection of Karl Rahner, links the economic Trinity—God's perpetual self-communication in time and history—with the immanent

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[60]Federation of Asian Bishops Conference, "Social Communication in Christian Perspective: Some Points for Reflection", Bangkok, 2005, http://www.fabc.org/offices/osc/docs/pdf/Social%20Communication%20in%20Christian%20Perspective.pdf (accessed November 11, 2008).

Trinity, what God *is*, in God's eternal essence.[61] The missions of Christ and the Spirit reveal

the single, ongoing Trinitarian self-communication. God, as Communicator, brings into being

the human person, the recipient of communication. God is a communicating God, and

because the human person is made in God's own image, human communication is possible.

Divine communication in truth and love, received and welcomed in faith, is transformative

and disposes the person to true communion in God and with others.

Communication, therefore, is the very starting point of the Church's understanding of

the Trinity, and the Trinity is the foundation of all human communication. "In the Christian

faith, the unity and brotherhood of man are the chief aims of all communication and these

find their source and model in the central mystery of the eternal communication between the

*Father, Son and Holy Spirit* who live a single divine life."[62] This statement in the pastoral

instruction, *Communio et Progressio,* echoes the recurring theme of God's self -

communication in Divine Revelation.  Through creation and grace, God reveals God's self

and initiates the divine-human dialogue with humanity. Despite this dialogue being shattered

by sin, and human communication itself distorted by discord, God persisted in the revelation

of his redeeming and unifying love. All Scripture portrays God as using the means of social

communication: in floods, earthquakes, and whispering winds, in the movements of the sun,

in acts of deliverance and times of exile, in the visions of prophets and dreams of kings, on

tablets of stone and in the silence of the human heart. God speaks through the instruments of

creation and the voices of those who, like Mary, give themselves to the service of his own

voice. He speaks to individuals and to a people. He speaks verbally and non-verbally, to the

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[61]Catherine Mowry LaCugna, Introduction to *The Trinity,* by Karl Rahner (New York: Crossroad Publishing Company, 1997), xiv, xviii.

[62]*Communio et Progressio,* 8.

powerful of society and to the poor remnant of the land. Finally, God speaks the Word, the revelation and culmination of God's self-communication, in the Incarnation of his Son: "In times past, God spoke in fragmentary and varied ways to our fathers through the prophets; in this, the final age, he has spoken to us through his Son . . . This Son is the reflection of the Father's glory, the exact representation of the Father's being, and he sustains all things by his powerful word . . . "[63] *Aetatis Novae* further situates the Incarnation at the service of God's Trinitarian self-communication:

> Here in the Word made flesh, God's self-communication is definitive. In Jesus' words and deeds the Word is liberating, redemptive, for all humankind. This loving self-revelation of God, combined with humanity's response of faith, constitutes a profound dialogue . . . Human history and all human relationships exist within the framework established by this self-communication of God in Christ.[64]

In its Trinitarian dimension communication is directed toward communion, toward the "gift of self in love."[65] In Jesus the inner life of the Trinity becomes visible, audible, and knowable in human history. Jesus reveals the Father with whom he is in eternal conversation, and the Spirit who confirms his divine sonship at his baptism by John, and empowers the disciples at Pentecost. Carlo Martini, the former Archbishop of Milan, summarizes this central tenet of communication theology:

> The intimate life of God as far as we can comprehend in this world is a profound and ongoing inexhaustible communicating between the divine persons. The Father "speaks" the Son, and in doing so he generates and communicates everything he is and he has. The Son calls the Father and gives himself in totality with perfect obedience. The Holy Spirit proceeds from the Father and the Son and is the living bond, the perfect and personal fruit of the love dialogue between Father and Son... From the Gospel word transpires that

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[63] Eilers, *Ministry and Mission*, 25.

[64] *Aetatis Novae*, 6.

[65] *Communio et Progressio*, 11.

sense of profound communion and the exchange which lives in mystery of God and which is at the root of all our human communication.[66]

Human communication implies relationality, equality, freedom, and love. It springs from the transcendence of the human person as an image of God and points to the perfection of that image in "anticipation of the time when (God) will communicate himself more fully in the beatific vision."[67] Communication leads to communion, and whether that communication is between two persons or whether it is "mass" communication, it points to the perfection of all dialogue in word, image, and action. This is the final purpose of God's self-communication as revealed in creation and redemption. By God's very communication to the human person made in his own image, God shares the Trinitarian communication in view of divine-human communion. Avery Dulles, quoting Bernhard Häring, sees all communication as a prolongation of the inner processions of the Trinity, and creation, redemption, and communication in the Church as appropriated to the three Divine Persons.

> Communication is constitutive in the mystery of God. Each of the three Divine Persons possesses all that is good, all that is true, all that is beautiful, but in the modality of communion and communication. Creation, redemption, and communication arise from this mystery and have as their final purpose to draw us, by his very communication, into communion with God. Creating us in his image and likeness, God makes us sharers of his creative and liberating communication in communion, through communion, and in view of communion.[68]

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[66]Carlo Martini, *Communicating Christ to the World* (Kansas City: Sheed and Ward English Edition 1994), 26.

[67]Congregation for Catholic Education, *Guide to the Training of Future Priests Concerning the Instruments of Social Communication,* (1986) 1, Vatican, http://www.vatican.va/roman_curia/pontifical_ councils/pccs/documents/rc_pc_pccs_doc_19031986_guide-for-future-priests_en.html (accessed December 15, 2008). Hereafter cited as *Training of Future Priests.*

[68]Bernard Häring, *Free and Faithful in Christ* (New York: Seabury Press, 1979), 2:155, quoted in Avery Dulles, *Craft of Theology: From Symbol to System* (New York: Crossroads Publishing Company, 1995), 39.

Communication as communion brings this brief discussion back to the root meaning of the word communication. The Latin word *mun* implies a common room or place where everyone is interdependent upon the others. A second Latin root, *munus,* means gift, that is, the handing on of a gift. Together these meanings demonstrate that communication is that single place or action where the mutual exchange of the gift of self is possible and where communion is realized. The Trinity is the ultimate expression of communication and the foundational principle of a theology of social communication:  the Trinitarian God communicating the Divine Essence in the Person of Jesus Christ, the Word and Image of God, in the power of the Spirit.[69]

The Trinitarian foundation of a theology of social communication centers on the Church's missionary nature. The Church's life and mission are to communicate that Trinitarian love. John Paul II wrote, "Communion and dialogue are two essential aspects of the Church's mission, which have their infinitely transcendent exemplar in the mystery of the Trinity, from whom all mission comes and to whom it must be re-directed."[70] The Church's mission and communication are one and the same reality. Mission is communication, and communication leads ultimately to communion.

## Incarnational Paradigm of Social Communication

All of salvation history is the revelation of God's self-communication to humanity. God used whatever means were available to engage people in a loving dialogue. From the spoken word of oral tradition, God's communication was entrusted to the printed word,

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[69]Eilers, "Communication Theology: Some Considerations," 1.

[70]John Paul II, Apostolic Exhortation *Ecclesia in Asia,* (1999), 31. Vatican, http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii_exh_06111999_ecclesia-in-asia_en.html (accessed November 18, 2008).

preserved as a proof of God's covenant communication. God's communication in history was not only to be preserved in Sacred Scripture, but also to be transmitted as a living Word to future generations. "By Divine Revelation," the Second Vatican Council stated in *Dei Verbum*," God wished to manifest and *communicate* both himself and the eternal decrees of his will for the salvation of mankind." Further, the Council wrote, "He wished, in other words to share with us divine benefits which entirely surpass the powers of the human mind to understand."[71] When Pope Paul VI spoke of the word as the "bearer of the power of God," he emphasized the revolutionary nature of God's communication.[72] God's communication was not merely the transmission of information, but a dialogic process that was transformative. This communication used signs and symbols understandable to the human senses, signs and symbols that, touched by the power of God's living word, became sacramental realities. "This is what we proclaim to you: what we have heard, what we have seen with our eyes, what we have looked upon and what our hands have touched. We speak the word of life."[73]

In the fullness of time, this "word of life," God's Trinitarian self-communication, was perfectly revealed in Jesus. As God spoke the first creative word, he speaks first to restore communication with humanity by communicating his very self. In the Incarnation, Jesus Christ makes visible the invisible Image of the Triune God who desires to share his very life and love. Jesus Christ, the "Perfect Communicator" identified himself with his message, not

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[71]Second Vatican Council, Dogmatic Decree *Dei Verbum* On Divine Revelation (1965), 6, Vatican, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html (accessed December 18, 2006).

[72]Paul VI, Apostolic Exhortation *Evangelii Nuntiandi,* (1975), 42, Vatican, http://www.vatican.va/holy_father/paul_vi/apost_exhortations/documents/hf_p-vi_exh_19751208_evangelii-nuntiandi_en.html (accessed November 11, 2008).

[73]1 John 1:1.

only in the spoken word, but also in his manner of life and saving actions. By becoming one with humanity in the Incarnation, he communicated in a manner that humanity could understand, in the language of the people and the signs that expressed their culture and the reality of the time. His communication was more than the transmission of ideas, but rather, at the most profound level of the Paschal Mystery, was spirit and life. This life-giving communication assumed its most intimate expression in the self-gift of the Holy Eucharist, in sacrifice and communion. "In the institution of the Eucharist Christ gave us the most perfect, most intimate form of communion between God and Man possible in this life and out of this the deepest possible unity between men."[74]

The unity signified by the Eucharist is further communicated in the gift of the Holy Spirit Who empowers the Mystical Body to fill all of creation with the Word of God's redeeming love. "By recognizing Jesus in the 'breaking of the bread,'" wrote Pope John Paul II, "believers feel themselves urged on to announce his death and resurrection, and to become joyful and courageous witnesses of his Kingdom."[75] This communication of God's reconciling love made visible in the Incarnation is, in fact, the communication of the Word of Truth: that God's love is personal and desired for all. History itself is the account of this redeeming Word communicated in new ways and expressed in new and varied cultures. Recounting in words of hope and deeds of love the one truth of God, the Mystical Body of Christ not only communicates this truth, it is itself a listening presence to the words and cultures of every age.

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[74]*Communio et Progressio*, 11.

[75]*Rapid Development*, 5.

The Incarnation is the paradigm or pattern of human communication that, in word and image, seeks to enter into dialogue and, ultimately, communion. Communication that is incarnational reveals divine truth by signs and symbols that are perceptible to the senses and drawn from the culture of the world. This "world," which is the temporal incarnation of the Word of God, "must be a faithful echo of the eternal, uncreated Word, the Word of the Father, the Light of intellects, the Truth that so ennobles us."[76]

The Incarnation is the paradigm of social communication in the content of its message, the Word of Truth embodied in the Person of Jesus who identified himself with his message and revealed the reconciling love of his Father through the power of the Spirit. In the Word made Flesh social communication finds its most complete and highest expression: the service of the human person, the good of the other in truth, solidarity, and love. The very message became incarnate, entering into the life of those to whom the Word was addressed. Communication should, ideally, become communion after the pattern of Jesus, the Perfect Communicator, Who made his own "the nature of those who were to receive his communication and gave his message not only in words but in the whole manner of his life. He spoke from within, from out of the press of his people. He adjusted to his people's way of talking and to their patterns of thought. And he spoke out of the predicament of their time."[77]

The Incarnation of the Word in the person of Jesus Christ contains the answers to the deepest questions and highest aspirations of the human person. Christ commanded that his disciples preach this Word of grace and salvation "in the light" and "from the housetops."[78]

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[76]Paul VI, Pontifical Message for World Communication Day, *Church and Social Communication: First World Communication Day*, (1967), Vatican, http://www.vatican.va/holy_father/paul_vi/messages/communications/documents/hf_p-vi_mes_19670507_i-com-day_en.html (accessed November 10, 1008).

[77]*Communio et Progressio*, 11.

[78]Matt. 10:27.

The housetops in today's world contain the receivers and transmitters of communication. To proclaim the Word from the housetops can only mean that the Word of Christ must be heard and incarnated "in and through the dynamic world of communications."[79]

## Ecclesial Mission of Social Communication

With the approval of the Second Vatican Council's Decree, *Inter Merifica*, the Church officially recognized the potential of the new technological inventions and appropriated them to the mission of preaching the Gospel. "Man's genius has, with God's help," the Decree begins, "produced marvelous technical inventions from creation, especially in our times," and because these forms of communication "directly touch man's spirit," the Church has a particular interest in them. Not only do they enrich people's minds, they "contribute greatly…to the propagation and consolidation of the kingdom of God."[80] The obligation to preach the Gospel of salvation implies the use of the means of social communication to announce the Good News. In addition, they were to be used for the formation of Christians and for pastoral activity. Not only was the Church to use the means of social communication, the Church was to teach people how to use them in a way that adhered to the principles of the moral order. These two dimensions of the Church's involvement developed considerably in their application as the Church expanded its use of the media tools, and as the issues surrounding these powerful inventions came into clearer focus. The Church's mission of "Communication for Proclamation" was drawn directly from the words and example of Jesus' himself.

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[79]John Paul II, Pontifical Message for World Communication Day, *Preach from the Housetops: The Gospel in the Age of Global Communication*, (2001), Vatican, http://www.vatican.va/holy_father /john_paul_ii/messages/communications/documents/hf_jp-ii_mes_20010124_world-communications-day_en.html (accessed November 12, 2008).

[80]*Inter Merifica*, 1, 2.

Christ commanded the Apostles and their successors to "teach all nations," to be "the light of the world" and to announce the Good News in all places at all times. During His life on earth, Christ showed himself to be the perfect Communicator, while the Apostles used what means of social communication were available in their time. It is now necessary that the same message be carried by the means of social communication that are available today . . . Therefore the Second Vatican Council invited the People of God "to use effectively and at once the means of social communication, zealously availing themselves of them for apostolic purposes."[81]

The mission of the Church relative to social communication was clear. As the Mystical Body extended to the ends of the earth, social communication held the hope of universal unity and the ultimate fullness of God. The dynamic source of this mission and the content of the proclamation was Christ himself who commanded his followers to announce this message to the ends of the earth and in every age. In fact, in this age characterized by advances in communication, "It would be difficult to suggest that Christ's command was being obeyed unless the opportunities offered by the modern media to extend to vast numbers of people the announcement of the Good News were being used."[82] The Church was to be the city on a hill, the lamp on the lamp stand, visible to all, exemplifying the beliefs that were proclaimed for the universal mission of salvation.

The Church realized that the message of the Gospel must be proclaimed in this new form of social communication, in the new language of the media age, and to the "worldwide media-conditioned culture" to which it is addressed.[83] The instruments of social communication were to be brought to the service of the complete Christian message of God's love, forgiveness, and reconciliation. The preaching of the Gospel to the poor, and Christian

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[81]*Communio et Progressio,* 126.

[82]Ibid., 116.

[83]*Aetatis Novae,* 6.

influence in the media industry were both of enormous importance. Christian commitment, even more than skill in the use of social communication, shows the reasons for the hope within the witnesses themselves, as St. Peter attests in his first letter.[84] That witness in the age of technology takes on, as never before in history, global implications. Pope Paul VI reflected, "One of the greatest blessings of our age, however, is the advance of technology and the great progress made in social communications. Now, as never before, spiritual values can be affirmed and spread from one end of the earth to the other. The marvelous providence of God has reserved this wonder for our age."[85]

The sending of the Church on Pentecost through the very act of the communication of the power of the Spirit characterizes its mission as intercultural communication. The Acts of the Apostles and the entire history of the Church exemplify the pattern of sending and announcing the Trinitarian self-communication in Revelation and the Incarnation to all cultures. In its dialogue with contemporary culture the Church proclaims an eschatological message of hope, ultimately fulfilled in the coming of the Kingdom, but realized in the here and now in concern for others and in the signs of hope in these times. [86]

Advances of technology impact not only the proclamation of the Gospel *ad gentes*-- outside the Church, but also the Church's self-understanding. *Aetatis Novae* states emphatically, "Communication must lie at the heart of the Church community."[87] Just as

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[84]1 Pet. 3:15.

[85]Paul VI, Pontifical Message for World Communication Day, *The Mass Media and the Affirmation and Promotion of Spiritual Values*, (1973), Vatican, http://www.vatican.va/holy_father/paul_vi/messages/communications/documents/hf_p-vi_mes_19730501_vii-com-day_en.html (accessed November 11, 2008).

[86]John Paul II, Pontifical Message for World Communication Day, *Sustained by the Spirit, Communicate Hope*, (1998). Vatican, http://www.vatican.va/holy_father/john_paul_ii/messages/communications/documents/hf_jp-ii_mes_26011998_world-communications-day_en.html (accessed December 31, 2008).

[87]Aetatis Novae, 6.

communication is a lens through which all theology can be viewed, communication is at the heart of ecclesiology and the mission of the Church. Social communication is more than mass media, more than technology. It is all the ways of communication—in and of—the human family.

Avery Cardinal Dulles, reflecting on the Second Vatican Council, developed the now famous models of the Church. Equally important are his later reflections on the relationship between a theology of communication and ecclesiology in which he proposes similar models for understanding the communication *of* and *for* the Church.[88]

In the *institutional* or *hierarchical* model of the Church, communication is viewed as a linear and descending process from God, through the hierarchy, to the other members of the Church. This communication is considered authoritative teaching and is comprised of the official writings of the Magisterium. The communication is concerned with the internal structure of the Church, and there is a clear distinction between the hierarchy and the people, the communicators and the recipients of the communication who respond with intellectual submission to the Church's authority.

The *herald* or *kerygmatic* model of Church communication sees the Church in relation to those outside the Church. Faithful to the mandate of Christ, the Church engages in missionary activity, sending "heralds" to proclaim the message of Divine Revelation. In this model, oral communication within culture predominates. The conversion of those who hear the Word involves more than intellectual submission; it requires the commitment of the whole person to the Gospel message. This model also focuses on the baptismal commission to be bearers of the message of salvation.

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[88] Avery Dulles, "The Church and Communications: Vatican II and Beyond," in *Reshaping Catholicism. Current Challenges in the Theology of the Church* (San Francisco: Harper & Row, 1988), 110-131. Summarized in Eilers, *Ministry and Mission,* 55-58.

The *sacramental* model sees the Church as an efficacious sign or sacrament of the living presence of Christ. The Church communicates not only in words, persons, and events. Rather, it is Christ himself, the image of the invisible God, who communicates through the totality of his words and actions. Thus the Church's sacramental mode of communication occurs most clearly in the liturgy in which the power of Christ makes sacred signs visible to the senses effective for salvation.

The Church also communicates through the fellowship of its communal life. This "koinonia" is the *community* or *communion* model of Church communication. The People of God, empowered by the Spirit, communicate by their common witness and dialogue with other Christians. This model of communication animated the ecumenical movement following the Second Vatican Council.

The *secular-dialogic* model of Church communication focuses on the Church's dialogue with the modern world. The modern world is the place where God's creative and redemptive will is at work, and the Church's dialogue with culture and with non-Christian religions takes on a new significance. Likewise, the Church's engagement with the technical advances in communication is part of this larger dialogue with the modern world. Pope John Paul II called modern communication "the first *Areopagus* of the modern age."[89] In this model, the Church is in dialogue, not only proclaiming the Word to the world, but also interpreting the signs of the modern age. While bearing in itself the fullness of Revelation in the Incarnation of the Word made flesh, the Church seeks to recognize the presence and work of grace throughout history and in other religious traditions. The new marketplace made

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[89]John Paul II, Encyclical Letter *Redemptoris Missio* On the Permanent Validity of the Church's Missionary Mandate, (1990), 37, Vatican, http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_07121990_redemptoris-missio_en.html (accessed October 1, 2008).

possible by the various means of communication is a "great round table" of the worldwide community.[90]

It is not enough for the Church to use the new media to spread the Gospel message. That message must be integrated into the complex new culture created by the media itself. The challenge for the Church is to move from communication in isolation, to the integration of communication into all of its ministries and activities, and even to a new understanding of its catholicity. Communication can no longer be seen as an area restricted to a few, but a dimension with apostolic implications for the pastoral and evangelizing activity of the entire Church committed to inculturation in a diverse and global society. Such a "new catholicity," to use Robert Schreiter's terminology, calls for "intercultural communication" which not only recognizes the fragmentation of culture throughout the world, but also stands in solidarity with the poor and oppressed. This new catholicity "must be present at the boundaries between those who profit and enjoy the fruits of the globalization process and those who are excluded and oppressed by it."[91] It is at this boundary—the digital divide created by globalization—where the Church finds itself at the beginning of the Third Millennium, and where it must offer a guiding vision of humanity and society.

### The Challenge of Catholic Social Teaching to Social Communication

In the previous sections the Church's theology of social communication was reviewed from the Second Vatican Council Decree *Inter Merifica,* through the nearly fifty years of its development and implementation, to the final Apostolic Letter of Pope John Paul II, *Rapid Development.* In concert with official Church documents, the popes from the late twentieth

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[90]*Communio et Progressio*, 97-98.

[91]Robert J. Schreiter, *The New Catholicity: Theology between the Global and the Local* (Maryknoll: Orbis Books, 1997), 130-131.

century into the third millennium have articulated what has become a theology of social communication that grounds all human communication in the Trinity, points to its paradigm in the Incarnate Word of God, and sends the Church on its evangelizing mission to proclaim the Gospel to all nations. The implications of such reflection center on three fundamental themes: the impact of social communication on culture and the *new culture* of the Information Age, the *communication* of information and truth, and *community* or communion, that unity of persons and society made possible by the gift of the advances of communication technology to this time of history. This section will examine these three themes under the lens of the Church's social teaching, and in the context of globalization that the instruments of social communication have accelerated.

<div align="center">Globalization: Catalyst for the Digital Divide</div>

Globalization has become almost synonymous with postmodern society and is a dominant factor shaping the world. Globalization is difficult to define because the process is still developing. It is an energy directing progress toward a universal culture and society; yet, at the same time, it is ambivalent in its goals and outcomes. Globalization, while seemingly a global economic force, has another perspective: the "pervasiveness and absolutely unprecedented system of relations" that has created "a multifaceted reality that is difficult to decipher" and which continues to evolve along unpredictable paths.[92] Pope Benedict XVI observes both the positive and the negative aspects of globalization that serve as the backdrop of the Church's mission in the twenty-first century.

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[92]Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church,* Libreria Editrice Vaticana (Washington, D.C.: United States Conference of Catholic Bishops, 2004), 361. Hereafter cited as *Compendium of Social Doctrine.*

(T)he forces of globalization see humanity poised between two poles. On one hand, there is the growing multitude of economic and cultural bonds which usually enhance a sense of global solidarity and shared responsibility for the well-being of humanity. On the other, there are disturbing signs of a fragmentation and a certain individualism in which secularism takes a hold, pushing the transcendent and the sense of the sacred to the margins and eclipsing the very source of harmony and unity within the universe.[93]

This ambivalence, the hope and fear, opportunity and risk, troubling questions and potential benefits, fueled by the two phenomena of globalization and technological progress, raises ethical questions that necessitate discernment and wise decisions. The great transformations of society and culture over 2000 years illustrate the constancy of change. At the same time, the Church recognizes that while "the world as we know it is always passing away" (1 Cor 7:31), there is an obligation to be concerned with the world, to bring the constancy of the Gospel to bear the on the forces of change that impact the dignity of the human person.

Economic inequalities and the relative poverty resulting, in part, from globalization fueled by advances in information, communication, and transportation technology, have moral relevance. The tools of technology have the potential to unite people and raise them from economic and cultural isolation or further marginalize entire groups already in dire poverty. A global culture threatens to replace traditional societal values; yet, new technologies have the potential to strengthen local cultures especially in their spiritual and religious roots. Eilers summarizes the ambivalence of globalization on local and world cultures:

Some people see a "world culture" emerging which subsumes local cultures to lose their identity . . . Globalization also challenges local cultures to become more

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[93]Benedict XVI, Address to the Bishops of Thailand, May 16, 2008. Vatican. http://www.vatican.va /holy_father/benedict_xvi/speeches/2008/may/documents/hf_ben-xvi_spe_20080516_ bishops-thailand_en.html (accessed July 14, 2008).

aware of their values and treasure more their own philosophy and religion which has grown over centuries and are not lost automatically to modern superficiality.[94]

In reality, globalization, a phenomenon of postmodern society, is value-neutral. However, because of its profound impact on society and the human person, empirical data is not enough. Globalization requires wisdom that directs progress in such a way as to promote human dignity and quality of life.[95] The ethical dimension of globalization might be seen as a "moral space," a space in which persons and communities must re-orient their lives in relation to ideas about what is good, that is, normative reasons, perceptions and motives that guide actions and choices in a way that impact the human person and reality. William Schweiker isolates three dynamics of globalization that form this moral space and further explain its impact on the worldwide scene. First, the movement of money and people that breaks down social realities; second, the expansion of consciousness through the media which unifies time and relativizes lives in relation to one world; third, reflexivity in economic, political, and cultural areas that "changes identities through what is other, manifest precisely in the expansion of consciousness and the compression of the world." Globalization as a moral space not only impacts economic matters and social systems; it changes people "in specific ways that shape a sense of self, other, and world."[96] This ability of the media to change meaning and perception was noted by Pope Benedict XVI: "Today, communication seems increasingly to claim not simply to represent reality, but to determine

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[94]Franz-Josef Eilers, SVD. "Globalization, Local Realities and Religious Communication," in *"The Milestone,"* St. John's University Graduate School, Bangkok, Thailand, Vol. 2 No. 1 (2004), Federation of Asian Bishops' Conference http://www.fabc.org/offices/osc/docs/pdf/Globalization.pdf (accessed November 2, 2008).

[95]Giampaolo Crepaldi, *Globalization: A Christian Perspective* (Vatican: Edizione Cantagalli, 2006).

[96]William Schweiker, *Theological Ethics and Global Dynamics: In the Time of Many Worlds* (Malden, MA: Blackwell Publishers, 2004), 9.

it, owing to the power and the force of suggestion that it possesses." Because these realities have a profound effect on every dimension of human life, impacting the good and truth of the person, even conditioning and limiting personal freedom, advances in social communication raise ethical questions that involve moral choices.[97]

In a postmodern world social communication not only impacts culture; it brings about "a fundamental reshaping of the elements by which people comprehend the world about them and verify and express the ideas they comprehend."[98] It profoundly affects the human person and is a powerful force for individual and social development. It is the human person who stands at the center of culture, communication, and community in global society. The moral and ethical dimensions of social communications flow directly from the dignity of the human person and are not limited to the proper use of the media; even more profoundly, they are the benchmarks by which to evaluate the outcomes of their use. For this reason technical inventions have social justice implications. Because of their potential to influence the human person both individually and in relation to others, these channels of communication must be seen in relation to their impact on globalization and to the realization of the Gospel message of universal unity.

> These means . . . serve to build new relationships and to fashion a new language which permits men to know themselves better and to understand one another more easily. By this, men are led to a mutual understanding and shared ambition. And this, in turn, inclines them to justice and peace, to good will and active charity, to mutual help, to love and, in the end, to communion. The tools of communication, then, provide some of the most effective means for the cultivation of that charity among men which is at once the cause and the expression of fellowship.[99]

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[97]Benedict XVI, Message for the 42nd World Day of Communications, (2008), 3-4, Vatican, http://www.vatican.va/holy_father/benedict_xvi/messages/communications/documents/hf_ben-xvi_mes_20080124_42nd-world-communications-day_en.html (accessed July 22, 2008).

[98]*Aetatis Novae,* 4.

[99]*Communio et Progressio*, 12.

The intersection of human nature, technology, and social justice reveals the attitudes and collective responsibilities of individuals and society at large with respect to the Christian vision of human person. Within this vision the place of the instruments of social communications is no longer marginal or optional. The digital divide, caused by the disparity in access to these tools by large sectors of a global society, has profound social justice implications and cannot be ignored. The Church confronts and enlightens globalization, viewing this phenomenon through the lens of its social doctrine and the interplay of the dignity of the human person, solidarity, subsidiarity, and the common good. A brief discussion of each principle is important to answer the following question: What is the relationship of social communication—in the context of globalization—to the principles of Catholic social teaching? Or rather, in what sense can social communication be considered a social justice issue?

Social Communication at the Service of the Human Person

A constant theme in the magisterial sources dealing with social communication and the foundational principle of all Catholic social doctrine is the dignity of the human person.[100] According to Pope John Paul II, "Globalization, *a priori*, is neither good nor bad. It will be what people make of it. No system is an end in itself, and it is necessary to insist that globalization, like any other system, must be at the service of the human person; it must serve solidarity and the common good."[101] Because social communication has the potential to influence the thinking and attitudes of individuals and society, information and

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[100]*Communio et Progressio*, 160.

[101]John Paul II, Address to the Seventh Plenary Session of the Pontifical Academy of Social Sciences, April 27, 2001, Published in *Globalization: Ethical and Institutional Concerns* (Proceedings of the Seventh Plenary Session of the Pontifical Academy of Social Sciences, April 25-28, 2001), Pontifical Academy of Social Sciences, Vatican City: 2001, 28.

communication technologies involve communicative justice. That is, inequalities in the distribution of and access to technology, distortion and bias in the content and values, and the potential for even the oppression and marginalization of large segments of the world's population through these technologies, give new urgency to the discussion of the ethical relationship of social communication to the dignity of the human person.

From the opening paragraphs of *Inter Merifica* the good of the human person and of the whole of human society is shown to be the cornerstone of the Church's understanding of social communication. The principles of the objective moral order must be employed in the subject matter transmitted by the media, and the information transmitted must be true and complete within the limits of justice and charity.[102] Those who control the media must be responsible for the power they exert, and those who receive these means of social communications have the obligation for the formation of conscience that leads to a "properly motivated selectivity" in its use.[103] The Vatican Council concludes that, like salt and light, the communication media adds "savor to the earth and light to the world." Their use, however, must be directed to the good of humanity whose fate is increasingly dependent on the right use of these means of communication.[104]

*Communio et Progressio* continues this theme and links the moral principles involved in the use of the means of communication with the "true interpretation of the *dignity of man*," and an understanding of the "essential character of social communications."[105] *Aetatis Novae* recognizes the ambivalence of the media, both as an instrument of unity and a channel

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[102]*Inter Merifica,* 4, 5.

[103]Ibid., 9, 11.

[104]Ibid., 24.

[105]*Communio et Progressio,* 14, 15.

of a distorted view of the human person. "It is imperative," notes the pastoral instruction, "that the media respect and contribute to that integral development of the person which embraces the cultural, transcendent and religious dimensions of man and society."[106] Throughout his pontificate, John Paul II made the human person the starting point of the consideration of every aspect of social communication, going so far as to propose them as a way to gain new insights about the dignity and destiny of the human person. In *Rapid Development*, John Paul II returns to *Inter Merifica* to situate new technologies in the modern age: "Do not be afraid of new technologies! These rank 'among the marvelous things'–*inter mirifica*–which God has placed at our disposal to discover, to use, and to make known the truth, also the truth about our dignity and about our destiny as his children, heirs of his eternal Kingdom."[107]

The human person, therefore, is the center, the cornerstone, and the starting point of social communication. The person is both the instrumental cause and the ultimate goal of these tools of the modern age. Pope Benedict XVI in his message for the 42nd World Day of Communications affirmed that more than simply a technological reality, social communications "must now be considered an integral part of the 'anthropological question' that is emerging as the key challenge of the third millennium." In social communications, as in other contemporary areas affecting the human person, both the "essential dimensions" and "the truth concerning the human person" come into play.[108]

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[106]*Aetatis Novae*, 7.

[107]John Paul II, Apostolic Letter *Rapid Development*, (2005), 14, Vatican, http://www.vatican.va/ holy_father/john_paul_ii/apost_letters/documents/hf_jp-ii_apl_20050124_il-rapido-sviluppo_en.html (accessed November 9, 2008).

[108]Benedict XVI, Message for the 42nd World Day of Communications, (2008), 4, Vatican, http://www.vatican.va/holy_father/benedict_xvi/messages/communications/documents/hf_ben-xvi_mes_20080124_42nd-world-communications-day_en.html (accessed July 22, 2008).

The relationship between the human person and social communication must be further considered from three perspectives: (1) in their cultural context in solidarity with others, (2) in relation to truth and empowerment, and (3) as they lead to communion and the common good. Each perspective is briefly examined in light of magisterial sources, the issues raised by social communication, the nature of the digital divide created, and the normative social justice principle.

## Communication and a Culture of Solidarity

The Church recognizes that the human journey is a network of relationships, experiences, beliefs, and values that link individuals to the culture of the human family in the pursuit of freedom and growth. The recognition of this bond, this connection between the person and culture, and the commitment to the common cause of the good of the human family has been termed "solidarity" by the Magisterium. The individual both contributes to and participates in the results of this common cause, making persons and society, as a whole, debtors to the cultural legacy and educational heritage that have been received. The new forms of social interaction resulting from advances in technology either promote relationships characterized by solidarity and fundamental equality, or further fragment the human family.[109]

Human beings exist in relation to and in communication with others, and the influence of social communication on society and culture is profound. New technologies of the media age have the potential to serve the ultimate dignity of the human person. By raising

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[109]*Compendium of Social Doctrine,* 194-196. Solidarity is considered a fundamental principle of Catholic Social Teaching. The roots of the understanding of solidarity can be traced to Leo XIII's concept of friendship, Pius XI's term 'social charity,' and Paul VI's 'civilization of love.' Solidarity is used in the social encyclicals of Pope John Paul II as law and principle, as duty and value, and finally as virtue.

the awareness of others, the media can cultivate mutual responsibility for the human family and respect for others' freedom, and promote human development through knowledge and beauty. In the field of education social communication can lead to knowledge, as well as to personal creativity and a variety of forms of community development. *Communio et Progressio* affirms the "cultural potential" that the media brings to the traditional folk arts and the rich cultural achievements in stories, drama and music that are part of the national inheritance and cultural identity of people, making these more broadly accessible.[110] Social communication can also have a negative impact on culture. As ethnic and traditional expressions of culture are increasingly excluded from the media, they are frequently supplanted by other cultural values, often those of more powerful groups and societies. This imposing of culture, especially on developing nations, raises ethical questions about the value placed on the voices of those who are weak and poor. The same dynamic is evident in education. While social communication can promote learning, expanding people's skills and horizons, these tools can also be used to indoctrinate and isolate people by denying them access to information and genuine education.[111]

Culture and social communication intersect at the social principle of solidarity, "a firm and persevering determination to commit oneself to the common good,"[112] which translates, according to the principles of Catholic social teaching, into "the willingness to give oneself for the good of one's neighbor, beyond any individual or particular interest." This solidarity must extend to every aspect of life and culture and serve not only local needs,

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[110]*Communio et Progressio,* 49-51.

[111]Pontifical Council for Social Communications, *Ethics in Communication,* (2000), 9, 16-17, Vatican, http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_20000530_ethics-communications_en.html (accessed November 30, 2006).

[112]Ibid., 22, quoting John Paul II, *Sollicitudo Rei Socialis*, 38.

but also foster international equity in material goods and those technological resources that promote prosperity. The principle of solidarity raises a concern not only for the content of social communication, but also in regard to the economic and political policy issues that govern their control especially among the world's poorest populations. [113]

The digital divide created by the expansion of human communication involves more than technology. The new culture of information and communication technologies creates a cultural divide as well, fundamentally changing perceptions about the world.

> The constant availability of images and ideas, and their rapid transmission even from continent to continent, have profound consequences both positive and negative, for the psychological, moral and social development of persons, the structure and functioning of societies, intercultural communications, and the perception and transmission of values, world views, ideologies, and religious beliefs.[114]

The power of the media has become so intertwined with people's daily lives that it can either "reinforce or override the traditional reference points of religion, culture, and family," and even how people understand the meaning of life itself.[115] The impact of technology is, consequently, a mixed blessing. While it has brought "innumerable benefits," the media, particularly the mass media, "at times exacerbate individual and social problems which stand in the way of *human solidarity* and the *integral development* of the human person. These obstacles," notes *Aetatis Novae*, "include secularism, consumerism, materialism, dehumanization, and lack of concern for the plight of the poor and neglected." Nevertheless, the Church calls modern media "the privileged way" that culture is transmitted,

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[113]*Ethics in Communication*, 22.

[114]*Aetatis Novae*, 4.

[115]Ibid.

and sees its duty to work in "defense of liberty, respect for the dignity of individuals, and the elevation of the authentic culture of peoples . . ."[116]

The relationship of the dignity of the human person, the transmission of culture, and the role of social communication hinges on the principles of service and solidarity, that is, the commitment of the human person beyond self-interest to the good of society. From the specifically Christian dimension it is the person of Jesus Christ who stands as the living expression of solidarity: of *God with us* in the gift of self in total gratuity to humanity. Thus, the good of the human person in relation to others is based not only on the fundamental equality of persons, but rather on the belief that the human person is a living image of God, redeemed by Jesus Christ, and empowered by the Spirit.[117] It is in this context that social communication, with its potential to foster the solidarity of the human community, finds its most authentic expression.

Pope John Paul II spoke of the "inescapable crisis of modern civilization" that challenges Christian concepts of culture and solidarity. Destructive energies and fragmentation of the human family on one side, and the new "civilization of love" on the other, struggle in contemporary culture to achieve a vision of rooted communities networked in solidarity.[118] Social communication plays a critical role in achieving that vision.

Social communication, John Paul II concludes, must promote a total humanism, "founded on recognition of the true dignity and of the rights of man, open to cultural solidarity, as well as social and economic solidarity among persons, groups, and nations, in

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[116]*Aetatis Novae* 12, 13.

[117]*Compendium of Social Doctrine,* 196.

[118]Joe Holland and Peter Henriot, S.J., *Social Analysis: Linking Faith and Justice* (Maryknoll: Orbis Books, 1983), xvii.

the consciousness that all humanity has the same vocation in common."[119] The very mission

of the Church to the poor makes the Church "duty-bound to promote a *culture of solidarity* at

every level of society . . . In striving for greater union between people, between societies and

between nations, the Church will associate herself with the efforts of people of good will to

build a world that is ever more worthy of the human person." Thus, the Church stands in

contrast to the negative effects of globalization that threaten local culture.[120] This authentic

globalized culture of solidarity was echoed by Pope Benedict XVI in the encyclical *Deus*

*Caritas Est.* As a positive effect of globalization, this growing sense of solidarity provides

more than material assistance. It is synonymous with Christian compassion that offers even

the gift of oneself.[121]

<p align="center">Subsidiarity: Information Access, Truth, and Empowerment</p>

The promotion of the dignity of the human person and the solidarity of the human

community depend in no small measure on information access. Inherent in social

communication is the ability of new technologies to broaden the view of world realities.

Information is essential for the human community that has become increasing interdependent

in a global society. Access to information is, in fact, a right of the person and society,

requiring that information be characterized by truth, justice, and charity, and used for the

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[119]John Paul II, Pontifical Message for World Communication Day: *Social Communications and the Promotion of Peace,* (1983), Vatican, http://www.vatican.va/holy_father/john_paul_ii/ messages/ communications/documents/hf_jp-ii_mes_25031983_world-communications-day_en.html (accessed November 11, 2008).

[120]Pontifical Council for Culture, "Toward a Pastoral Approach to Culture," (1999), Vatican, http://www.vatican.va/roman_curia/pontifical_councils/cultr/documents/rc_pc_pc-cultr_doc_03061999_ pastoral_en.html (accessed November 11, 2008).

[121]Benedict XVI, Encyclical Letter *Deus Caritas Est* On Christian Love, (2005), 30b, Vatican, http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html (accessed November 11, 2008).

progress of society as a whole.[122] *Communio et Progressio* links free access to information to the right to be informed, for only with information that is "full, consistent, accurate, and true," can persons and society meet the challenges of a changing world and make responsible decisions required by life in contemporary society.[123] The right to information is inseparable from the freedom of communication, and the free exchange of ideas and information is not only an exercise of a right, but a social duty. This fundamental right to information and the right to communicate is the right of all. Therefore every effort, both on the national and international level, is necessary to assure that those who are poor and less powerful not only have access to information, but also the opportunity to play a responsible and effective role in determining media content and policies. So important is this right to information and the right to communicate, that the Church sees it as part of the right to religious freedom "which should not be confined to freedom of worship."[124] Thus, the Church views information access, the right to communicate, and religious freedom as dimensions of the same central truth, namely, that for the human person and society as a whole, communication is integral for human development as well as the formation and fostering of the human community.

It is in the area of information access that social communication acts as a catalyst for the digital divide. Media policies and structures are often dominated by the wealthy and powerful that exclude some groups or classes from access to the means of communication. *Aetatis Novae* call this "the systematic abridgement of the fundamental right to information."

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[122]*Inter Merifica,* 5. See also *Communio et Progressio,* 34, *Compendium of Social Doctrine,* 415, and John XXIII's Encyclical Letter, *Pacem in Terris On Establishing Universal Peace in Truth, Justice, Charity, and Liberty,* (1963), 12, Vatican, http://www.vatican.va/holy_father/john_xxiii/encyclicals/documents/hf_j-xxiii_enc_11041963 _pacem_en.html (accessed January 25, 2009).

[123]*Communio et Progressio,* 33.

[124]*Aetatis Novae,* 15.

This is contrary to the principal purpose of the communications media, "whose proper and essential social role consists in contributing to the realization of the human right of information, promoting justice in the pursuit of the common good, and assisting individuals, groups, and peoples in their search for truth."[125] The digital divide created by the domination and manipulation of the instruments of social communication is particularly critical in developing nations as well as among minority groups within nations. This systematic exclusion of some from the benefits of information and communication technologies is a form of oppression that impacts the ability of people to participate in those areas that shape their lives, especially in the economic, educational, and political realm. So acute has this form of oppression become in some areas of developing countries, that entire segments of the population are further marginalized in destitute poverty and left without the adequate information to improve their living conditions. In fact the access to information and the means to acquire and communicate information are no longer limited to the availability of technology. Information access is a matter of power. At the same time, the lack of access to information and communication technology—in a global age permeated in nearly every aspect by these tools—has a significant effect on economic poverty.

The themes of the right to information and the impact of information poverty have been frequently addressed by the Popes in the annual World Communications Day messages. Pope Paul VI sought to mobilize the means of communication for what is "authentically good and meritorious," for communication of messages and establishing contacts rather than merely for entertainment, and especially for education and training. An urgent objective, he proposed, is "that the mass media should be actively employed in the cause of fundamental human rights and duties." Among these rights and duties is that of "supplying the correct and

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[125]*Aetatis Novae,* 14.

complete information which men have a right to." The informative-educational activity of the media has a direct relationship to whether or not people have a correct awareness of their rights and duties. This is evident in areas of the world where the manipulation of ideas, cultural oppression, denial of rights, or promotion of violence through the media is a form of vindication and oppression.

Paul VI further makes the clear connection between information access and the human person.

> No communicated message may ignore the humanity of the person to whom it is addressed, or impose on him a manner of thinking or of living which is in contrast to the dignity that is proper to him; . . . Prior to achieving dominance over his environment, man needs first to master himself, to conduct himself responsibly; this is one of his deeply felt aspirations. And this spiritual need of his should be respected—even more, it should be assisted—by a correct use of the media of social communication.[126]

Building on this theme of the human person and the right to information, Paul VI affirms that, "the next requirement is for the truth. To be given the truth is a fundamental right of the person, rooted in human nature itself, and closely connected with the right to belong and participate . . ." This demand for truth, the Pope said, "has a direct bearing on the media of information," not only regarding objective information, but also regarding a truthful image of the human person both as an individual as well as in the social context of society.[127]

Pope John Paul II further links information and the means of social communication to the promotion of peace. The creation on the institutional plane of "an order of communication that guarantees a correct, just, and constructive use of information, free from

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[126] Paul VI, Pontifical Message for World Communication Day: *Social Communications and the Fundamental Rights and Duties of Man,* (1976), Vatican, http://www.vatican.va/holy_father/paul_vi/messages/communications/documents/hf_p-vi_mes_19760411_x-com-day_en.html (accessed November 13, 2008).

[127] Paul VI, Pontifical Message for World Communication Day: *Rights and Duties of the Recipients in Social Communication,* (1978), Vatican, http://www.vatican.va/holy_father/paul_vi/messages/communications/documents/hf_p-vi_mes_19780423_xii-com-day_en.html (accessed November 13, 2008).

oppression, abuses, and discriminations based on political, economic, or ideological power."

A right ordering of social communication, the Pope said, must be joined to equal

participation in its benefits. Only in respecting the rights of all can a mutually enriching

dialogue occur. One-way information, monopolies, and manipulation not only deny the right

to information, they endanger peace itself.[128]

The instruments of social communication, both in their use and in their content, by

their presence or by their absence, confer power upon individuals and groups, or isolate them

from the benefits of technology. It is at this point that the digital divide becomes an

information divide. Information is power, and when information is controlled or withheld,

the resulting powerlessness becomes a social justice issue. In Catholic social teaching, access

to new technologies is just as important as access to land and capital. Access to the

instruments of social communication as a property right is subordinate to the social justice

principle of the universal destination of goods. Social communication can either empower the

human person and foster human progress or further widen the digital divide.

> These resources . . . must be placed in a context of legal norms and social
> rules that guarantee that they will be used according to the criteria of justice,
> equity and respect of human rights. The new discoveries and technologies,
> thanks to their enormous potential, can make a decisive contribution to the
> promotion of social progress; but if they remain concentrated in the wealthier
> countries or in the hands of a small number of powerful groups, they risk
> becoming sources of unemployment and increasing the gap between
> developed and underdeveloped areas.[129]

In their use, in their content, and in their equitable distribution and control, social

communications must be marked by subsidiarity and stand at the service of the human person

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[128]John Paul II, Pontifical Message for World Communication Day: *Social Communications and the Promotion of Peace,* (1983), Vatican, http://www.vatican.va/holy_father/john_paul_ii/messages/ communications/documents/hf_jp-ii_mes_25031983_world-communications-day_en.html (accessed November 14, 2008).

[129]*Compendium of Social Doctrine,* 283.

and the common good. Culture and social communication are inseparable; so too, are the empowerment of the human person and information access. The authentic vision of human development, in its material, cultural, and spiritual dimensions fostered through the instruments of social communication, is an expression of the dignity of the person and strengthens the fabric of the human family.

<div align="center">Community, Interdependence and the Common Good</div>

The transformation that has occurred in virtually every sector of the now global society is largely due to the rapid diffusion of information and communication technologies. The instruments of social communication play a central role in the promotion of human dignity and cultural solidarity; and the contribution of social communication to the common good is a criterion on which its worth is to be judged.[130] The right to information and access to truth intersect at the point of empowerment, the social justice principle that guarantees that these technologies will be used for the service of the human person and the common good. Cultural solidarity and information access, however, are merely the hinges that open the door to global community and interdependence.

Already in *Inter Merifica* the Council Fathers recognized that sufficient information promotes the progress of society and contributes to the common good.[131] *Communio et Progressio* calls this understanding and cooperation "marvelous benefits" that come from social communication, entirely consistent with the Church's own aim of universal unity. As people are increasingly influenced by the means of communication, these instruments become indispensable in the functioning of society. Not only do they promote the exchange

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[130] *Communio et Progressio, 16, 17.*

[131] *Inter Merifica, 5.*

of information across time and distances, the tools of communication have the "high purpose of bringing men into closer contact with one another. By passing on knowledge of their common fears and hope, they help men to resolve them. A Christian estimate of the contribution that the media make to the well-being of mankind is rooted in this fundamental principle."[132] Pope John Paul II, in his 1988 World Communications Day Message, echoes this theme. "In this period of spectacular development in mass communication, the bonds which they weave between peoples and cultures represent the most precious and valuable support that they offer to humanity."[133]

This deepening social consciousness resulting from information and communication technologies leads not only to the growing realization of the unity of the human community, but points beyond to the "central mystery of the eternal communion between the Father, Son and Holy Spirit who live a single divine life."[134] It is in community, in *koinonia*, that social communication finds its highest purpose. The first community of the Church was born from God's communication on Pentecost. The universal unity of the human family is no less the fruit of communication. Just as vertical communication between God and the human family is the essence of a communion theology, so too, horizontal communication among the human family is possible by the instruments of social communication.[135] The Church affirms that

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[132]*Communio et Progressio,* 6.

[133]John Paul II, Pontifical Message for World Communications Day: *Social Communications and the Promotion of Solidarity and Fraternity Between Peoples and Nations*, (1988), Vatican, http://www.vatican.va/holy_father/john_paul_ii/messages/communications/documents/hf_jp-ii_mes_24011988_world-communications-day_en.html (accessed November 14, 2008).

[134]Ibid., 8.

[135]Eilers, *Communication Theology: Some Considerations,* 8.

these tools of communication encourage social relations that foster greater understanding and unity, and ultimately, communion.

> These means, in fact, serve to build new relationships and to fashion a new language which permits men to know themselves better and to understand one another more easily. By this, men are led to a mutual understanding and shared ambition. And this, in turn, inclines them to justice and peace, to good will and active charity, to mutual help, to love, and in the end to communion. The tools of communication, then, provide some of the most effective means for the cultivation of that charity among men which is at once the cause and the expression of fellowship.[136]

The tools of communication have promoted exceptional ease of communications and contacts across the globe, yet, at the same time, they have brought about increasing self-centeredness and alienation. The effects of mass communication also threaten to disfigure and distort perceptions of the human person and aggravate existing tensions and divisions in the world community. Instead of fostering authentic communication, these technologies can project contempt and rejection of cultural differences and even sever communication and relationships among people. Pope John Paul II said that this tension created a time of both threat and promise, a time of both hope and human sorrow, and a time of both communication and alienation. For the power of the media can be a "force that destroys" or "a love that creates."[137] This divide—between a force that destroys and a love that creates— can only be bridged if social communication is a channel and expression "of truth, justice and peace, good will, and active charity, mutual help, love, and communion."[138] In other words, social communication, if it is to foster the human community, must serve the common good.

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[136]*Communio et Progressio,* 12.

[137]John Paul II, Pontifical Message for World Communication Day, *Mass Media: A Friendly Companion for Those in Search of the Father,* (1999), Vatican, http://www.vatican.va/holy_father/ john_paul_ii/messages/communications/documents/hf_jp-ii_mes_24011999_world-communications-day_en.html (accessed November 11, 2008).

[138]*Communio et Progressio,* 12, 13.

Echoing the Second Vatican Council, the *Compendium of the Social Doctrine of the Church* defines the common good as "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily." The actions of society, when they bring about the common good, attain their full stature. The common good, the *Compendium* continues, is the social and community dimension of the moral good. But this common good cannot exist only in good will and intentions. It must be translated to the level of action and expressed in a specific historical and social context.[139]

It is at this point of intersection—between the common good and the particular context of postmodern society—that social communications take on a social justice dimension. In postmodern twenty-first century technology, communications technology in particular, is quickly replacing science as the dominant societal influence. Consequently, the resulting digital divide is also a postmodern divide. Social communication has the power to create and deepen bonds of community, but it also has the power to isolate and marginalize. Because of its power to enhance the dignity of the person, to strengthen solidarity among people and cultures, and to facilitate the exchange of information, social communication takes on moral dimensions. Access to these means of communication, equity in their distribution, and truth in their content are becoming increasingly important, if not indispensable, if people are to have the ability to enter into the global dialogue and participate in the common good. The disparity in the distribution of the instruments of social communication, particularly between advanced and developing countries, has devastating economic and social effects. To overcome this divide that continues to threaten large segments of the globe, information and communication technologies must be seen as more than the tools of the wealthy elite. Rather, they must be placed alongside of the basic needs

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[139]*Compendium of Social Doctrine,* 164-166.

of food, clothing, shelter, education, and employment that are proper to the dignity of the human person and the common good of society.

It is important to emphasize that access to social communication and technology resources alone will not alleviate poverty or cultural isolation. Poverty is a factor of social injustice, human exploitation, and inequalities among social classes. Poverty is not limited to malnutrition, hunger, or physical destitution. People are poverty-stricken when they lack a meaningful job or opportunities for education and autonomy. Studies that surveyed how poverty-stricken people viewed their own poverty and well-being suggest that, in addition to material and bodily well-being, social well-being, security, psychological well-being, and freedom of choice and action must be reflected in any framework to address poverty. For projects involving information and communication technologies to have positive results, they must be relevant to the people they are intended to serve, taking into account the daily needs, culture, and language. Projects that fail to appreciate the social and cultural issues are unlikely to play a significant role in reducing poverty.[140]

Social Communication and Development of Peoples

The social justice implications of social communication point directly to the question of human and societal development. The development of people and nations, and the

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[140]An earlier review of selected themes in development literature by this author demonstrated a general consensus that information and communication technology is a significant factor in any framework to address poverty. The most successful projects in developing countries involving technology for poverty alleviation took into account the societal realities of the people, and provided relevant information and culturally specific content that led to improvement in the quality of life. Information poverty and economic poverty have a direct relation to powerlessness, and the digital divide is essentially an information divide that has implications for poverty alleviation, civic participation, and successful development. The literature is also clear that information access alone is insufficient for breaking the cycle of poverty. The information must be culturally specific and the use of technology must be developed in partnership with the communities it is designed to serve. For a partial list of relevant studies on this topic see the Bibliography, and also the Development Gateway portal, specifically the Information and Communication resource area: http://ict.developmentgateway.org/ (accessed January 28, 2009).

promotion of human progress is the result of the dynamic interplay of these principles in a particular cultural context. For the Church, human development cannot be seen apart from the moral order that strives for the full development of the human person and society as a whole. Development, therefore, has an intrinsic relationship to globalization.

Advances in information and communication technology have fueled globalization. The culture of the global village, the elimination of distance between people, the ease of communication and contacts between cultures and nations, the impact of information and communication technologies in economic and political life as well as in education have profoundly and irreversibly changed the world. The fact that the benefits of modern technology have not been universally realized underscores the fact that the digital divide is essentially a development divide.

Pope Paul VI said, "Development is the new name for peace." In his 1968 message for World Communications Day, he highlighted the particular role of social communication in worldwide development efforts.

> [The means of social communication] can do so much to voice the appeals of a humanity in distress, to put in bold relief the efforts at cooperation, the initiatives and strivings for peace . . . .Who does not see in this dramatic challenge that faces our world the importance of the means of social communication in encouraging "true development which is the transition for one and all, from inhuman conditions to more human?"[141]

Social communication inserted into development initiatives can have such a significant impact on progress. Social justice calls for a worldwide effort to provide necessary communications equipment, technical assistance, and education to speed

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[141]Paul VI, Pontifical Message for World Communications Day: *Social Communications and the Development of Nations,* 3, (1968), Vatican, http://www.vatican.va/holy_father/paul_vi/messages/communications/documents/hf_p-vi_mes_19680326_ii-com-day_en.html (accessed November 11, 2008).

economic, political and social progress in developing nations.[142] "In all cases," notes *Aetatis Novae,* "people ought to be able to participate actively, autonomously, and responsibly in the processes of communications which in so many ways help to shape the conditions of their lives."[143] The pastoral instruction further identifies three specific benefits of communication in relation to the development of peoples: "to participate in the modern world economy, to experience freedom of expression, and to contribute to the emergence of peace and justice in the world."[144]

Inequity of access to information and communication technology exists between large sectors of the world's population as well as sectors of regional and local communities, creating the global digital divide. As a result, culture, communication, and community are significantly affected. Cultural deprivation, information poverty, and societal marginalization are daily realities among the global poor in developing countries, and the digital divide reveals another dimension of this stark reality. The benefits of the electronic revolution resulting from the rapid development of information and communication technology, have yet to be seen as a universal right, and while efforts are being made to bridge the digital divide, the enormity of the challenge created by the larger development divide cannot be ignored.

The principles of Catholic social doctrine seen in relation to the impact of social communication on the human person have profound moral significance. These principles refer to the very foundations of life in society, and concern both the behavior of individuals

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[142]*Communio et Progressio,* 93.

[143]*Aetatis Novae,* 16.

[144]Ibid., 33.

as well as institutions. Because they are an essential component of reflection on the Christian

message and have a permanent and universal significance, Catholic social principles

constitute a reference point for evaluating and interpreting the complex matrix of social

interactions resulting from globalization. However, these principles themselves are

interdependent, contingent on each other, each one respecting the human person and serving

the common good.[145]

Pope Benedict XVI proposed a framework that illustrates the interrelationships

among the four fundamental principles of Catholic social teaching centering on the intrinsic

value of the human person and the reciprocity of solidarity and subsidiarity in the pursuit of

the common good.

> We can initially sketch the interconnections between these four principles by
> placing the dignity of the person at the intersection of two axes: one horizontal,
> representing "solidarity" and "subsidiarity," and one vertical, representing the
> "common good." This creates a field upon which we can plot the various points of
> Catholic social teaching that give shape to the common good.[146]

Solidarity, more than the social principle of interdependence between individuals and

peoples, is a moral virtue that demands "a firm and persevering determination to commit

oneself to the common good. That is to say, to the good of all and of each individual, because

we are all really responsible for all."[147] Subsidiarity in its negative sense requires that the

"initiative, freedom and responsibility" of the smaller cells of society not be supplanted by

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[145]The Pontifical Academy of Social Sciences, "Pursing the Common Good: How solidarity and Subsidiarity Can Work Together," XIV Plenary Session (2008), Vatican, http://www.vatican.va/roman_ curia/pontifical_academies/acdscien/documents/rc_pa_acdscien_doc_20030207_social_index_general_en.html (accessed July 16, 2008). Hereafter cited as "Pursuing the Common Good."

[146]Benedict XVI, Address to the XIV Session of the Pontifical Academy of Social Sciences, (2008), Vatican, http://www.vatican.va/holy_father/benedict_xvi/speeches/2008/may/documents/hf_ben-xvi_spe_20080503_social-sciences_en.html (accessed July 16, 2008).

[147]*Compendium of Social Doctrine*, 193.

more powerful ones. However, in its positive sense subsidiarity refers to empowerment, the direct assistance offered to these groups that empowers them and strengthens the social fabric and common good.[148] Solidarity and subsidiarity are linked by reciprocity, by "free-giving, without search for material benefit or control . . ." In a global society, even at the virtual level of social communication, solidarity and subsidiarity imply the free-giving and the increasing investment of persons into the human associations these communications can facilitate. Social communication has given rise to new forms of solidarity and subsidiarity, not the least of which is shared access to information and new subsidiarity educational initiatives in developing countries.[149] Social communication, with its power to foster connections among persons and to impact the relationships of the global human community, is essential in promoting a just society built on the principles of solidarity and subsidiarity. It is at this point of connection—the ability to foster solidarity and to empower in a manner that both dignifies the human person and promotes the common good—that access social communication becomes a moral issue, and overcoming the digital divide becomes a social justice imperative.

### Congregational Charism, Ministries, and Social Communication

The Church's engagement with social communications in the late twentieth century emerges from its official documents, beginning with *Inter Merifica* of the Second Vatican Council. By examining the official congregational documents and the *Constitutions*[150] of the

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[148]*Compendium of Social Doctrine*, 186.

[149]"Pursuing the Common Good," 5.

[150]The *Constitutions* is the written document containing the inspiration and rules that guide the life of the members of a religious community. The *Constitutions* conform to *The Code of Canon Law* of the Roman Catholic Church and expresses the spirit and mission of the particular congregation. The document is approved by the Vatican Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, and constitutes

Sisters of Notre Dame from the period immediately following the Second Vatican Council to the present, it is possible to outline the relevant themes surrounding the attitude toward and use of social communications within the congregation and in its ministries.

At the close of the Second Vatican Council religious congregations were directed to examine their manner of life, rules, and practices in order to bring these into conformity with the directives of the Council. For many congregations this entailed a major revision of congregational documents and a renewal of religious life to proclaim the Gospel and to adapt to the needs of the times.[151] For the Sisters of Notre Dame this renewal and adaptation necessitated the convocation of a Special General Chapter, the collegial body of elected and official delegates that constitutes the highest authority in the congregation. The Special General Chapter of 1968 was held in Rome for this purpose.

The extensive "Declarations of the Special General Chapter" of 1968 contain several pages on the topic of the implementation of *Inter Merifica* and its call for the training of priests, religious, and laity to use the media for the apostolate.[152] The Chapter described the societal context in which the congregation ministers, particularly with respect to the impact of "constant technological advances" which "have nearly caused a revolution in our manner of life." Noting the paradox created by these innovations, the Declarations of the Special Chapter called on the Sisters to be equally dynamic, almost in the sense of competition, with the tools of modern technology.

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the official expression of the rules, norms, and spirit that obligate the members of the Congregation of the Sisters of Notre Dame.

[151]Second Vatican Council, Decree *Perfectae Caritatis* on the Adaptation and Renewal of Religious Life, (1965), 3, Vatican, www.vatican.va/.../ii_vatican_council/documents/vat-ii_decree_19651028_perfectae-caritatis_en.html (accessed May 18, 2008).

[152]*Inter Merifica*, 15.

Through the means of communication, life with all its realism has been brought into the homes of our students. We live in an age of almost instantaneous communication. Direct contact at the moment of an event by means of telephone, radio, television, in word and color, can have an educational value; but on the other hand, it also created one of the gravest educational problems we are facing. The teachers and educators must be prepared to be as dynamic in holding the attention of the students as the means of communication prove to be.[153]

Professional competency and further education in the use of communications media were strongly encouraged, and the study of *Inter Merifica* was seen as critical to the congregation's engagement with the these tools of the modern age. "According to the Council document concerning the use of the media of social communication," the 1968 Declarations state, "the Special Chapter encouraged further education in the use of the modern communications media. Prerequisite and very important in our updating in this area is a thorough study and frequent discussion of *Inter Merifica*." The Special General Chapter further recognized that, as an international congregation, conditions and needs in the various countries made the formulation of general principles regarding social communications "impractical." Hence, the topic was relegated to the provincial superiors "for study and experimentation."

The final reference to the means of social communications is found in its discussion of the teaching apostolate. Limiting its recommendations to television and print materials, the Chapter linked the prudent use of these media to the Sisters' awareness of current issues.

To promote and correlate the teaching apostolate with modern times and to keep abreast of current issues, the Chapter recommended the following aids:
- that TV be used as an educational, informational, and cultural medium in order to promote greater efficiency. The Chapter recommended that prudent control be exercised in its use.
- that magazines, books, newspapers, news reviews be put in a place that is easily accessible;
- that reports on vital current issues be made available.

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[153]Declarations of the Special General Chapter, (1968), 49.

In summary, the Special General Chapter of 1968 recognized the importance of the *Inter Merifica,* and the growing impact of the media age on the educational apostolate of the Sisters of Notre Dame throughout the world. The Chapter directed its members to further their understanding of these important tools of the times in which it exercised its educational apostolate. The changing social conditions challenged the Sisters to be professionally competent to better understand the students and their families who were profoundly impacted by the advances in technology and communications. It is not insignificant, however, that the Special General Chapter clearly sees these developments as having created "one of the gravest educational problems we are facing" rather than as the "marvelous technical inventions" of man's genius.[154] Recognizing the diverse cultural conditions of the various countries, the Special General Chapter relegated any further discussion and implementation to the provinces, ending any formal engagement with the topic of social communications at the level of the General Government for the next forty years. A single direct reference in the *Rule of Life* of 1976 stated, "We make prudent use of the communications media at our disposal as a means of fulfilling our apostolic work."[155]

Nearly thirty years later a similar reference is made in the Directives of the 2004 *Constitutions* that refers to Sisters trained in ministry educating others "in the critical and discerning use of media," and that all Sisters should "make creative use of media for evangelization and for the promotion of justice and peace."[156] The advances in information and communication technologies in the late twentieth century were seen only in light of the

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[154]*Inter Merifica,* 1.

[155]*Rule of Life,* (1976), 12. The title, *Rule of Life,* was used for the 1976 revision of the document previously and subsequently called *Constitutions.*

[156]*Constitutional Directory,* (2004), 66.5.

impact on the Sisters' educational ministry, and in the context of the societal changes and challenges that continued to evolve. However, with the 2004 *Constitutions*, the two key ideas of media training and the relationship of media to evangelization and justice surface; and there appears to be an emerging realization that the means of social communications must be integrated in new and powerful ways in ministry. For example: communication strengthens the bonds of unity in our international congregation (Directive 59.6), and maintains the sense of community with Sisters who minister outside their own country (Directive 67.1). Media education and the use of the media for evangelization and for justice and peace are noted in Directive 66.5. This technology requires discernment (Art. 96) as well as charity, discretion, and a spirit of poverty (Directive 59.7). What remains to be explored, however, is that these means of communications themselves have social justice implications, and, as an international congregation, there is not only an obligation to use them effectively, but to provide access to these technologies in order to empower the Sisters themselves and to promote the congregation's mission and ministry.

While formal inclusion of social communications in congregational documents seems to be limited to the early years following the Second Vatican Council, other themes began to emerge and would appear in subsequent documents that have a particular relevance to this study. Four will be briefly considered here: the world reality and needs of the times, the development of the human person, the empowerment of the poor and marginalized, especially women, and the multicultural context in which the ministry of the Sisters of Notre Dame is carried out.

Echoing the Second Vatican Council, the Sisters of Notre Dame turned their attention to the "needs of the times," to the world realities in which the congregation found itself at the

end of the twentieth century. In the 1976 *Rule of Life* the very fruitfulness of the charism of

the foundresses was linked to the adaptation to the needs of the time. [157] The congregation

further recognized the complexities and paradoxes of modern society that challenged its

educational apostolate, and sought to engage them with prudence, discernment, and

professionalism.

> Every sister keeps abreast of developments
> with the Church and society
> so that we as a community
> may discern the needs
> of the times in the light of faith
> and, accordingly, serve our fellowmen.
> To be effective in our apostolic service
> we strive to maintain professional competency
> through continuing education.[158]

Subsequent revisions of the *Rule of Life* or *Constitutions*, and the "Plan of Action"

that was formulated to implement each of the General Chapters explicitly referenced the

congregation's adaptation to the world and time in which it was called to serve.  In the 1980-

1986 Plan of Action the general goal was "to actualize the renewal of our consecrated lives

that we may witness to God's goodness in the Church and in the world of today." This was

further articulated in the priority and goal focused on the apostolate, which called the

congregation "to revitalize our apostolate in the light of our charism so that we may respond

to our call to mission in the world of today."  The theme of the 1986 General Chapter further

called the congregation to renew its sense of evangelization and its pastoral orientation to

bring "hope to the world of today."

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[157]*Rule of Life,* "Aim," 12. Formatting in the original.

[158]Ibid.. "Orientation in Our Apostolate," 70. Formatting in the original.

Beginning with the 1976 *Rule of Life,* congregational documents further describe the needs of the people served by the Sisters. The development of the human person became a central theme or goal for the educational ministry so that students may be responsible members of society and work for the transformation of the world. This focus on the needs of those whom the Sisters served would begin to move the congregation to a broader understanding of education and new paradigms of this ministry. In the "Principles of the Apostolate" formulated in 1990, the connection between education and human development was presented as a challenge in light of the times.

> Today, more than ever, we see education as a basic and decisive factor in the development of individuals and of society in general. We are being called to give our response to the challenge of freeing persons from cultural, social, economic, and political servitude which hinders their human development and their growth toward full maturity in Christ through a solid education and inculturation in the faith. For so many, it is necessary to seek new forms of educational apostolate, based directly on the needs of the people.[159]

The theme of the full development of the human person is further concretized in the 2004 *Constitutions* that state, "In our common mission, we devote ourselves to our apostolic ministries as a way of leading people to the fullness of human and spiritual development."[160] The "needs of the people" are further described specifically in terms of "the poor," not limited to economic poverty, but as "a hunger for meaning, a desire for unity, a yearning for justice."[161]

These themes of responsibility for the poor, communicating to them God's goodness and love, caring for them after the example of the foundresses, and directing the spiritual and

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[159]Principles of the Apostolate, (1990), 26.

[160]*Constitutions,* (2004), Article 66.

[161]Congregational Directional Statement, 1998-2004.

corporal works of mercy of the congregation to a preference for the poor, appeared in every major congregational statement. Service of the poor and marginalized became one of the identifying characteristics of its mission and ministry. "We devote ourselves to the poor with preferential love."[162] "We commit ourselves to solidarity with the poor through personal conversion, forming communities of interdependence, (and) action for the poor."[163] "We commit ourselves…to transform society through prophetic action with and for others, especially the poor and marginalized . . ."[164] This emphasis on the dignity of the poor as human persons was central to the 2004 General Chapter Statement which speaks of the congregation being compelled to "choose to live with less in solidarity with our sisters and brothers who struggle for life and dignity," and to "renew our missionary spirit and outreach, empowering persons who are poor and marginalized, especially women and children." Thus, the concept of the dignity of the human person, and the emphasis on the poor and marginalized, especially women and children, in our educational and evangelizing ministries, would become part of the fabric of the life of the congregation itself. The living out of religious identity in the world of today involves being poor in solidarity with the poor, networking for justice and peace, becoming communities of reconciliation and non-violence, and being sent on mission to those who hunger for meaning, unity and justice. The transformation of society through "prophetic action" became a clear challenge to the international community. In its renewed sense of "internationality," the congregation began

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[162]Congregational Directional Statement, 1998-2004, 67.

[163]General Chapter Statement, 1992.

[164]Congregational Directional Statement, (1998-2004).

to understand its own diversity and multicultural context as a witness and "a call for communion and unity."[165]

How can this brief review of documents be related to what appears to be a "digital divide" in the international congregation?  The fact that the Special General Chapter of 1968 included an extensive discussion and specific recommendations of social communications in light of *Inter Merifica* seems to indicate a willingness to incorporate the emerging means of communication into its educational ministries. Yet, that stance was qualified and somewhat guarded in light of the world reality that was being transformed by the electronic revolution—a revolution that was creating a profound societal and cultural revolution as well. Did relegating the issue of communications media to the provinces lessen its importance to the international congregation?  Did this action of the Special Chapter of 1968 lay the foundation for the digital divide? Did the international congregation perhaps miss the opportunity to incorporate a very powerful means to accomplish its ministry goals of empowerment of the poor and marginalized?  Was the congregational focus on the world reality of globalization, created in part by the advances in communication technologies, missing a key component in its response to this global challenge?  Certainly the delegates to each of the General Chapters from 1968 through 2004 were insightful, committed women who understood the cultural context of their countries and who ministered among some of the world's poorest populations.  Yet, no one could have predicted the extent to which communication technologies would impact economic poverty, and, at the same time, impoverish the human person. Was the congregational stance one that dealt with societal and cultural "symptoms" without confronting one of the main causes of this impoverishment?  These are questions that are marginal to this study. The issue, rather, is how to harness the

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[165]Sister Mary Sujita Kallupurakkathu, SND, Superior General, Africa Regional Conference, 2001.

power of information and communication technologies to further critical ministry goals. It is a question of how the congregation can incorporate these powerful tools to "network," "empower," and "radically renew" its ministries to the economically poor and marginalized, moving from a guarded acceptance of technology in society to an enthusiastic, discerning, and intentional engagement with it in the world reality of the twenty-first century. It is this critical link—between the congregation's mission and the world reality of globalization—that must be explored, and which brings the systemic issue of the digital divide in the congregation's ministries into focus.

### Concluding Remarks

This chapter attempted to synthesize the broad framework of a theology of communication and place it in dialogue with Catholic social doctrine. Communication as a human action implies, in its fullest expression, the possibility of the gift of oneself in a relationship of mutuality, freedom, and love. Because the human person is made in the image and likeness of a God who communicates his very being in Trinitarian communion, all human communication has an ultimate meaning in the very center of theology. Termed by the Council as *social communication,* all forms of human communication *of* and *for* society were to be considered the object of the Church's interest and engagement. The advances of science and technology in the field of communication were seen as gifts of God's providence to this age of history and essential for the Church's mission of universal salvation.

With this as the contemporary context, the Trinitarian foundation of all human communication becomes the central tenet of a theological framework. God is a communicating God who communicates the Divine Essence in Word and love in the Son and the Holy Spirit. In this Trinitarian self-communication all human communication finds its

deepest meaning. God's Word is creative, and throughout the history of humankind, God's revelation continues in all forms of verbal and non-verbal signs. This revelation finds its fullest expression in the Incarnation of the Word in the person of Jesus Christ. As the image of the invisible God, Jesus Christ becomes the paradigm and exemplar of human communication. His words and deeds are one with his Divine Essence and lead to communion with the Father in the Holy Spirit. Through the communicating act of the Holy Spirit on Pentecost, the Church is empowered to announce this Word to all peoples, all cultures, and all times of history. The Church embraces the tools of the Information Age of the Third Millennium, and integrates the message of salvation with the complex culture of the media age. The Word is proclaimed in new ways to the world, and to the media culture itself, so that it, too, is an effective instrument in the proclamation of communion and truth in Jesus Christ through the power of the Holy Spirit.

Within the Church's self-understanding as the communicator of God's grace in Word and sacramental signs, social communication—both human and technical—has an essential role in the global society that it helped to create. Not only are the instruments of social communication the channels of the Church's mission and ministry, these instruments have profound effects on the human person in terms of the culture of the human community: the transmission of knowledge, communication of truth, and the creation of the universal unity of a global society. In *Aetatis Novae*, the second Pastoral Instruction of the Pontifical Council for Social Communications, this transformation "of the face of the earth" made possible by the advances in all forms of human communication was shown to be integral to the progress and benefit of humanity, but also to the fulfillment of God's plan for the world.

As the Council Fathers looked to the future and tried to discern the context in which the Church would be called upon to carry out her mission, they could clearly see that the progress of technology was already "transforming the face of the earth" and even reaching out to conquer space. They recognized that developments in communications technology, in particular, were likely to set off chain reactions with unforeseen consequences. Far from suggesting that the Church should stand aloof or try to isolate herself from the mainstream of these events, the Council Fathers saw the Church as being in the very midst of human progress, sharing the experiences of the rest of humanity, seeking to understand them and to interpret them in the light of faith. It was for God's faithful people to make creative use of the new discoveries and technologies for the benefit of humanity and the fulfillment of God's plan for the world . . . employing the full potential of the "computer age" to serve the human and transcendent vocation of every person, and thus to give glory to the Father from whom all good things come.[166]

Embedded within this theological framework is the Church's own mission to modern culture, its commitment to the communication of both divine and human truth. The human person, most fully expressed in the person of Jesus Christ, stands at the center of the Church's mission as both recipient and participant in the ongoing self-communication of God's creative, redemptive, and salvific love.

The potential of social communication to contribute to the dignity and fulfillment of the human person and the power of these tools to create a new world culture make it imperative to critique their use, their content, and their aims with the Church's social teaching. The human person as the image of the communicating God stands at the center of this consideration. The aim of all social communication is directed towards the full development of the person, not only as an individual, but also in society, in relationship with others. Culture, communication, and community emerge from a theology that has Trinitarian, incarnational, and ecclesial dimensions. It is, however, in the dynamic interplay of culture, communication, and community and their impact on the human person and society that key

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[166]*Aetatis Novae*, 3.

principles of Catholic social teaching become evident. As persons have access to information through the instruments of social communication they are empowered to dialogue not only with their own culture but also with the new global culture.

Communication marked by truth, justice, and charity leads to greater social consciousness of the human community. This in turn fosters solidarity. As authentic communities are formed within the human family and among cultures the common good is promoted. In the Church's social doctrine the integral development of the person and the good of society as a whole are the "essential ends of culture." Therefore, the ethical dimensions of culture have a priority in social action and social justice. In a postmodern society prone to relativizing the truth of the human person and the common good of the human community, social communication plays an integral role in promoting authentic culture and as powerful instruments of solidarity. These tools of the media age create and define a new culture that profoundly affects the integral development of the human person in relation to a global society. To ignore the role of social communication in relation to culture, the communication of information, and the impact on community, risks the diminishment of all three. Access to information and the means of communication empowers persons in relation to all that promotes wellbeing and human development. Communication also opens avenues of understanding and solidarity among communities, forming and strengthening the bonds of the human family that ultimately promote the common good.

Pope Benedict XVI summarized the relationship of the theology of social communication and its social justice implications by linking the horizontal and vertical dimensions of Catholic social teaching to its Trinitarian foundations. "The solidarity that binds the human family, and the subsidiary levels reinforcing it from within, must however

always be placed within the horizon of the mysterious life of the Triune God, in whom we perceive an ineffable love shared by equal, though nonetheless distinct, persons."[167] The elements of a theology of social communication have profound social justice implications for the use of these emerging technologies in a world impacted by globalization that they have helped create. The ethical issues surrounding social communication challenge both the Church and the Sisters of Notre Dame to view these tools of the postmodern age with a new perspective, a perspective of wisdom, discernment, commitment, and hope.

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[167]Benedict XVI, Pontifical Academy of Social Sciences (May, 2008).

CHAPTER III

PROJECT RESEARCH METHODOLOGY

*We are women disciples of Jesus*
*sent as an international congregation into our one world.*
*Our love for Jesus and his mission compels us:*
*. . . to renew our missionary spirit and outreach, empowering persons who are poor and*
*marginalized, especially women and children. . . .*

—Statement of the 2004 General Chapter of the Sisters of Notre Dame

The theoretical component of this project explored the relationship between the

Church's theology of social communication and the principles of Catholic social teaching,

specifically in relation to the impact of globalization and the effect of unequal access to

emerging communication technologies on the human person. The digital divide has more

than scientific and technological consequences. Being "connected" is an integral dimension

of the human person who stands at the center of the dynamic interplay of culture,

communication, and community in this global reality. For the Sisters of Notre Dame the

digital divide presents challenges for ministry that require a discerned and global response.

Parallel to the theoretical and theological discussion of social communication is the empirical

research that attempted to bring the digital divide experienced by the Sisters of Notre Dame

into clearer focus. Two surveys centered on the following questions: How does the global

digital divide affect the educational and pastoral ministries of the Sisters of Notre Dame?

How do the Sisters perceive the relationship of the digital divide to the charism and mission

of the Congregation? What are the specific elements of an integrated pastoral plan that might

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guide the use of social communications?  These questions further directed the research toward the project's hypotheses:

1. The global digital divide is mirrored in the educational and pastoral ministries of the Sisters of Notre Dame, and impacts its ministry to persons who are poor and marginalized.

2. The class-based digital divide must be addressed as a matter of social justice, be rooted in a theology of social communications, and flow directly from the congregation's charism and apostolic mission.

3. An integrated, theologically-based pastoral plan for social communications would contribute to a new paradigm for ministry.

## Project Timeline and Research Design

The research component of this project was conducted in two phases from January 2007 through December 2008.  The first survey tested the hypothesis that access to technology had the potential to impact poverty and economic opportunity, to empower, to promote solidarity and community, and bring the marginalized into the mainstream of global society. The impact of the global digital divide on the ministries of the congregation was assessed to more clearly understand the relationship of social communications to economic poverty, marginalization, and the empowerment of women. A second survey further investigated specific elements suggested in the pastoral instruction *Aetatis Novae* with the goal of drafting a pastoral plan to address the digital divide from the congregational perspective. Frequent communication with the congregation's Superior General and General Council provided the necessary support for the project at the international level.

### Phase 1 Survey: Assessing the Digital Divide in SND Educational Ministries

Sister Mary Sujita Kallupurakkathu, Superior General of the Sisters of Notre Dame, and the General Government of the congregation convened the International Education Conference in Canoas, Brazil from January 10-25, 2007. Sixty official delegates attended, all professional educators, representing every province and country in which the congregation ministers. In her letter announcing the conference, Sister Mary Sujita articulated the four objectives that would be addressed:

1. To be conscientized anew regarding the impact of world realities on all our educational efforts.

2. To educate for transformation by addressing current issues in Notre Dame education.

3. To deepen and celebrate our spirituality and our educational heritage.

4. To articulate with creativity and hope a vision of SND education for the future and to develop support structures for this vision at the congregational, national, province/delegation, and local levels.[1]

This author was invited to attend the conference in the role of website administrator. Because of its international character and focus on education in current world realities, the conference provided a unique setting to explore the themes of this project. The experience of the Sisters across the full range of professional educational settings and economic situations held a wealth of insights on the role of social communication and the digital divide. The world reality of globalization emerged as a major conference theme and educational ministries, in particular, were seen within this context.

The Phase 1 survey was constructed to assess the availability, frequency of use, and affordability of various technologies in the provinces of the Sisters of Notre Dame. The

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[1] Sr. M. Sujita Kallupurakkathu, SND, Letter to Participants of the International Education Conference, February 22, 2006.

conference participants were invited to share their perspective on the role of social communication in poverty alleviation, cultural transmission, and information access. The survey assessed the respondents' level of agreement with statements of social justice principles in relation to the effect of technology in their ministry. In addition to English,[2] the survey, cover letter, and consent form were translated into German, Korean, and Portuguese. Copies of the packet, in the language of choice, were distributed to all the conference participants on January 10, 2007. This author gave a brief introduction and directions for completing the survey. In addition to the printed copies, electronic forms in four languages were available on the conference website. At the conclusion of the conference forty-five surveys, 75%, were completed and returned.

Responses submitted in Korean, German, and Portuguese were translated by native-speaking Sisters who were fluent in English. The surveys were collated and analyzed by this author using Excel spreadsheets and standard mathematical formulas. Even though numbers of respondents were small in some countries because of the number of delegates at the International Education Conference, the data was considered valuable due to the professional positions and experience of the respondents that enabled them to profile social communication in their ministries. Countries represented by the respondents of the first survey included Brazil, Germany, India, Mozambique, the Philippines, South Korea, Tanzania, Uganda, and the United States.

The respondents represented a range of professional educational ministries. These included congregational administration, administrators and teachers in elementary,

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[2] See Appendix 1. The English version of the survey distributed at the Brazil Conference includes summary data obtained in the first phase of the project research.

secondary, and higher educational institutions, university professors in education, and administrators and teachers in religious education programs.

The first part of the survey addressed factors related to the equitable distribution of various technologies. Examining the respondent's perceptions of the availability, frequency of use, and affordability of various forms of social communication in their ministry context gives a view of the degree of digital access that currently exists in the geographic areas and ministries where the Sisters of Notre Dame serve. The instruments of social communications explored in this survey included oral communication and cultural media, newspapers and other print materials, radio, television, land-line and cell phones, digital media such as VCR, CD, and DVD technologies, fax machines, and computers for e-mail and Internet. Availability of each form of social communication in the ministry context was evaluated as readily available (3), occasionally available (2), seldom available (1), or not available (0). Frequency of use was rated as: used one or more times a day (3), used one or more times a week (2), available but never used (1), or not available (0). Affordability of each form of social communication was rated in relation to the population served in the respondent's ministry: All could afford (4), more than half could afford (3), less than half could afford (2), no one could afford (1), or not available (0). The mean response was calculated for each question, for each country or continent, and for each instrument of social communication.

Ten questions attempted to relate the effectiveness of specific instruments of social communication to various social justice issues or principles. Using a Likert scale, the respondents were asked to evaluate—in the context of their ministry—whether social communication was effective as a source of information, as creating a sense of community and solidarity, as a means of handing on culture, as providing increased economic

opportunity, in relation to political empowerment, improving the level of education,

improving the status of women, providing information about health and wellness, as a tool

for catechesis and evangelization, and for alleviating poverty.

The survey also included four questions that asked the respondents to describe

situations in their ministry that would be impacted by access to additional technology.

Summaries of these narrative responses gave a profile of the digital divide in each country or

continent where the Sisters served. The information regarding perceived technology needs

and obstacles, as well as the data regarding availability, frequency of use, and affordability of

various forms of social communication, together brought the issues of digital inclusion and

the digital divide into clearer focus.

The respondents' evaluation of social communication in their respective countries

was compared to the information available on the World Economic Forum's Global Map of

Digital Inclusion[3] to confirm the validity of the Sisters' perceptions. Averages of the

respondents' assessment in the categories of availability, frequency of use, and affordability

of the range of means of social communication were totaled. The numerical total, termed

"Perception of Digital Inclusion," allowed the educational and pastoral ministries in which

the Sisters serve to be ranked accordingly.[4]

The respondents were asked to indicate their level of agreement (4 = Strongly agree,

3 = Agree, 2 = Disagree, 1 = Strongly disagree) with statements that related the effect of

technology access with specific social justice implications and which would, ultimately,

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[3] Global Map of Digital Inclusion. World Summit on the Information Society, http://www1.alcatel-lucent.com/wsis/?_requestid=71134# (accessed January 31, 2009).

[4] Representatives from the Asia-Oceania countries of Papua New Guinea and the Philippines were not able to attend. The delegates from Indonesia did not complete the survey but spoke to this author regarding the high levels of poverty and very limited technology available in their educational ministries.

contribute to poverty alleviation. Statements included concepts such as access to educational and cultural resources, the formation of community, empowerment to control one's well-being, a sense of the common good, access to greater economic opportunities, a sense of solidarity, access to information to overcome marginalization, and the promotion of mutual understanding, and peace. The information obtained was useful to identify the technologies most available and affordable in the specific country or continent and which are effective in implementing social justice principles as a whole.

The outcomes of the survey distributed to the participants of the International Education Conference formed the assumptions of the second phase of the project research. If access to technology had the potential to impact poverty and economic opportunity, to empower, to promote solidarity and community, and bring the marginalized into the mainstream of global society, then the Sisters of Notre Dame are challenged to respond.

## Phase 2 Survey: Addressing the Digital Divide in SND Ministries

This Doctor of Ministry project proposed to construct a pastoral plan for social communication that addressed the class-based digital divide as a matter of social justice, rooted in a theology of social communications and flowing directly from the congregation's charism and apostolic mission. For the Sisters of Notre Dame, committed to the Church's work of education in all its forms especially among the poor and marginalized, access to technology appears be a critical component of ministry in light of current world realities. Addressing the digital divide is the focus of the second phase of the project research.

The second project survey instrument focused on the elements of an integrated pastoral plan proposed in the pastoral instruction *Aetatis Novae*, and attempted to identify attitudes, perceptions, and resources among the provinces that would form the framework of

a plan for the use of social communications in the congregation's educational and pastoral ministries.

## Research Phase of the Pastoral Plan

In order to obtain a broad perspective of the impact of the digital divide throughout the international congregation, three distinct groups of Sisters were surveyed: (1) a cross-section of Sisters in educational and pastoral ministries, (2) the general and provincial leadership, and (3) the Sisters in ministries to the most economically deprived. In July 2008 the research instrument was sent electronically to 100 Sisters of Notre Dame who served in educational and pastoral leadership and ministry, including those previously surveyed in 2007. The purpose of selecting this group was also to identify potential human and material resources and support to be integrated into a pastoral plan for social communications. The respondents included Sisters ministering in the United States (4 provinces), Italy, Germany, England, The Netherlands, India (2 provinces), South Korea, Indonesia and the Philippines, New Guinea, Brazil (2 provinces), Mozambique, Kenya, Tanzania, and Uganda.

In October 2008 thirty members of the congregational leadership, that is, the provincial and delegation superiors and members of the General Council, were invited to complete the survey to determine the leadership's level of understanding of social communications and commitment to a pastoral plan related to the congregation's charism and mission. The superiors were gathered in Toledo, Ohio for the General Conference. This author was given the opportunity to personally present the background of the project and to invite the superiors' participation in the research. Finally, the superiors were asked to personally direct the survey to the administrators of the five economically poorest

educational ministries of each province/country to assess the most effective means of integrating technology in the ministry areas most affected by the digital divide.

The Phase 2 survey focused on the elements of a pastoral plan as defined in *Aetatis Novae*. For this project these elements have been further adapted according to three broad categories: (1) *A vision for social communications based on contemporary and cultural contexts in each province that provides the basis of objectives for the use of social communications in ministry.* This series of questions assessed statements from major congregational documents as possible reasons for the use of social communications. The respondents were asked to consider their current ministry context in relation to economic and cultural impact of social communications, the use of social communication for the promotion of human dignity particularly in education, evangelization, and advocacy for the poor, the influence of the Church on the local media situation, and the support for or control of the local government on infrastructure, programming, and access. (2) *An inventory of the existing media and communications environment in each province, with emphasis on the Catholic media resources.* Networking with other Catholic communication resources can significantly enhance educational and pastoral ministries. The respondents were asked to identify local resources and to indicate whether or not contact had been made to initiate collaboration. These resources included diocesan offices of communication, local technical facilities for television production and availability of free air-time, media professionals and consultants, university, seminary, or library resources, opportunities for media education, training and technical support, and individuals or groups financially able to support communication projects. This section of the survey was designed to specifically raise the respondent's awareness of the possibility of collaboration with existing local resources to promote

ministry goals. (3) *The potential of social communications to implement more effectively the charism, mission, and educational heritage of the Sisters of Notre Dame and the congregation's ministry goals.* Respondents were asked to assess the impact of greater access to communication technologies on their ministry in areas related to access to information, empowerment to confront structural injustice, poverty alleviation, human dignity, and the networking of educational ministries worldwide.

The survey was translated into Indonesian,[5] Korean,[6] and Portuguese,[7] and was made available on paper and on a web-based survey site to allow for ease of use for respondents who had access to the Internet. Data was collated and correlated with the data obtained in survey instrument #1. The nine open-ended questions focused on the four core concepts of the relationship of social communications to poverty alleviation, to cultural and educational deprivation, to the empowerment of women, and to the international collaboration for ministry of the Sisters of Notre Dame. The questions drew on the respondents' experience in the current ministry setting and invited examples of the use of technology in each of the concept areas. Respondent-generated indicators were used to further quantify the open-ended data.

A total of 104 surveys were completed and returned. Of these, seventy-two responses, 70%, were submitted from a cross section of Sisters; and fourteen surveys, 46%, were completed by the general, provincial, or delegation leadership. Eighteen Sisters responded who were involved in ministries to the economically poor. The respondents, in total, represented twelve countries and thirteen provinces of the congregation.

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[5]See Appendix 4.

[6]See Appendix 5.

[7]See Appendix 6.

Analysis of Results

Qualitative data was summarized and analyzed using the statistical analysis software, SPSS.[8] Descriptive statistics applied to the numerical data included measures of central tendency and dispersion. Various correlations were examined using the Pearson product-moment coefficient. These correlations included: (1) the relationship of specific instruments of social communication with the Sisters' ability to empower the poor and marginalized, promote human dignity, and overcome economic poverty; (2) the social justice implications of ministry in relation to access or lack of access to technology; (3) the relation of their use of technology to the living out of the congregational charism and mission; (4) the media environment and cultural context in which they minister, (5) resources and needs that would enable them to more effectively empower those whom they serve in ministry, as well as obstacles that must be overcome in the cultural context, and (6) the level of support for a pastoral plan among the Sisters. Significant data obtained from the qualitative and quantitative instruments is discussed in detail in Chapter IV.

Design Phase of the Pastoral Plan

Following the analysis of the research instruments, a draft of a pastoral plan for social communications for the Sisters of Notre Dame was prepared by this author and critiqued by a representative group of Sisters. The plan was edited based on their comments. Statistical findings from the two survey instruments were used as the framework of the plan. Major themes that were consistent across provinces and countries suggested the elements of a congregational vision for social communication. Specific challenges and needs for each country were outlined. Objectives were formulated that represented the possibilities

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[8]SPSS for Windows, Rel. 10.0.7. June 2000. Chicago: SPSS, Inc. Formerly named "Statistical Package for the Social Sciences," the software is now commonly referred to as SPSS, and the company SPSS, Inc.

envisioned by the Sisters for the use of the instruments of social communication in their ministries to the poor and marginalized. A specific ministerial focus was incorporated. The revised draft of the plan is discussed and included in Chapter V.

## Models of Pastoral Plans for Social Communications

In addition to the two research instruments, this project reviewed pastoral plans for social communications that had been prepared by other religious congregations to determine the underlying rationale for the plan and how each congregation's charism and mission were incorporated. Pastoral plans originating from episcopal conferences of various countries and continents, as well as from dioceses were reviewed to identify commonalities and differences, strengths, and limitations. The plans were organized according to the view of technology inherent in the plan and the theological perspective on which the plans were based.

## Concluding Remarks

When the pastoral instruction *Aetatis Novae* was presented to the Church in 1992, it carried an urgency to address the current challenges associated with the use of the instruments of social communication. As the Church sought to enter the communication culture, it also articulated the need for critical evaluation of modern communications and its impact on the human person and on society. The instruction acknowledged the positive and negative impact of the mass media and called for a "critical sense which is animated by a passion for truth."[9] It recognized that policies and structures had the potential to systematically exclude groups of people from the benefits of modern communication technologies and limit or deny their right to information and the exchange of ideas. It is in

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[9] *Aetatis Novae,* 13.

this context and with this background that the Church sees social communication as a challenge, a moral responsibility, and an urgent pastoral priority.

No less is this call for pastoral planning addressed to the Sisters of Notre Dame. As the congregation looks to the challenges of current world realities, a pastoral plan for the use of social communication is a significant step to incorporate these "gifts of God" effectively in its international ministries. The research component of this project was an opportunity to educate the Sisters and begin dialogue around the issues and implications of the use of social communication, to provide an opportunity to reflect on the obstacles, needs, and resources within their ministry, and to intentionally envision their ministry context, not in isolation, but as networked dynamically to the mission and ministry of the congregation throughout the world.

In the next chapter the survey data from the research phase of this project is summarized and analyzed in greater detail to identify key characteristics of a pastoral plan for social communication for the international congregation.

# CHAPTER IV

## SUMMARY AND ANALYSIS OF DATA

*New technologies have extraordinary potential if they are used to promote human understanding and solidarity. These technologies are truly a gift to humanity and we must endeavour to ensure that the benefits they offer are put at the service of all human individuals and communities, especially those who are most disadvantaged and vulnerable.*

—Benedict XVI
Message for the 43rd World Communications Day, 2009

The research component of this project proposed to answer three questions: (1) How do the Sisters of Notre Dame perceive the impact of digital divide that exists in their educational and pastoral ministries internationally? (2) What is the impact of the digital divide on the congregation's mission to the economically poor and marginalized? (3) How might the international congregation address the existing digital divide in order to more effectively carry out its educational and pastoral ministries? Two evaluative instruments were used to gain insights into these questions and formed the design phase of the pastoral plan for social communications. The surveys focused on (1) areas of ministry as a context for the use of the instruments of social communication, (2) the strengths and weaknesses of communication structures, and (3) the resources, technology, and personnel available to the Church in the places where Sisters of Notre Dame are engaged in ministry. Having assessed the extent of the digital divide and its impact on the Sisters and persons served in ministry, it was imperative to address the digital divide as a pastoral priority, integral to mission and ministry, and as a contemporary expression of the congregation's charism. This chapter examines the quantitative and qualitative data provided by the respondents in order to bring specific elements of an integrated pastoral plan into clearer focus.

**Assessing the Digital Divide: Preliminary Research and Project Assumptions**

The first survey instrument was administered to the sixty participants at the International Education Conference of the Sisters of Notre Dame that was held in Brazil in January 2007. The survey addressed factors related to the distribution of various technologies in the countries in which the Sisters of Notre Dame minister. Examining the respondents' perceptions of the availability, frequency of use, and affordability of various forms of social communication in their ministry context gives a view of the degree of the digital access that currently exists in the ministries and geographic areas where the Sisters of Notre Dame serve.

Because the information obtained in survey instrument #1 forms the assumptions of this project, three graphs are included here to summarize the responses from the Sisters according to country. The graphs selected are related to the core concepts that will be further explored in survey instrument #2 in relation to poverty alleviation, the status of women, and level of education, thereby demonstrating consistency in the data over both survey instruments and over the two-year period of research.

Social Communication and Poverty Alleviation

Respondents were asked to evaluate various instruments of social communication in relation to their effectiveness for poverty alleviation. A comparison of mean scores reported in Figure 1 and grouped by country or continent leads to several observations.

Oral communication is rated as the most effective means of poverty alleviation across all countries, regardless of other economic factors. In Africa, Brazil, and India radio ranked higher than in more developed countries. The greatest disparity in all other forms of social communications appears to be in Africa, with India slightly higher in the use of e-mail and Internet. Interestingly, the perception of the effectiveness of cell phones for poverty

alleviation in Africa was higher than that of India, Brazil, Europe, and Korea. One reason offered for the growing phenomenon of cell phones in Africa is that text messaging is cheaper than landline phones or other forms of telecommunications. Television was ranked consistently high except in Africa where the installation of the infrastructure lags behind other countries.

| | Oral | Print | Radio | TV | Phone | Cell | Fax | e-mail | Internet |
|---|---|---|---|---|---|---|---|---|---|
| Africa | 2.67 | 1.67 | 2.00 | 0.67 | 0.67 | 1.67 | 0.33 | 0.67 | 0.67 |
| Brazil | 2.71 | 2.00 | 2.21 | 2.00 | 1.79 | 1.64 | 1.21 | 1.50 | 1.50 |
| Europe | 2.33 | 2.33 | 1.33 | 2.67 | 1.33 | 1.33 | 1.33 | 2.00 | 2.67 |
| India | 2.67 | 1.83 | 1.83 | 2.17 | 1.83 | 1.00 | 0.33 | 1.00 | 1.00 |
| Korea | 2.00 | 1.80 | 1.60 | 2.20 | 1.40 | 1.20 | 1.40 | 1.60 | 2.00 |
| United States | 2.33 | 2.11 | 1.67 | 2.22 | 1.89 | 2.00 | 1.33 | 2.33 | 2.56 |
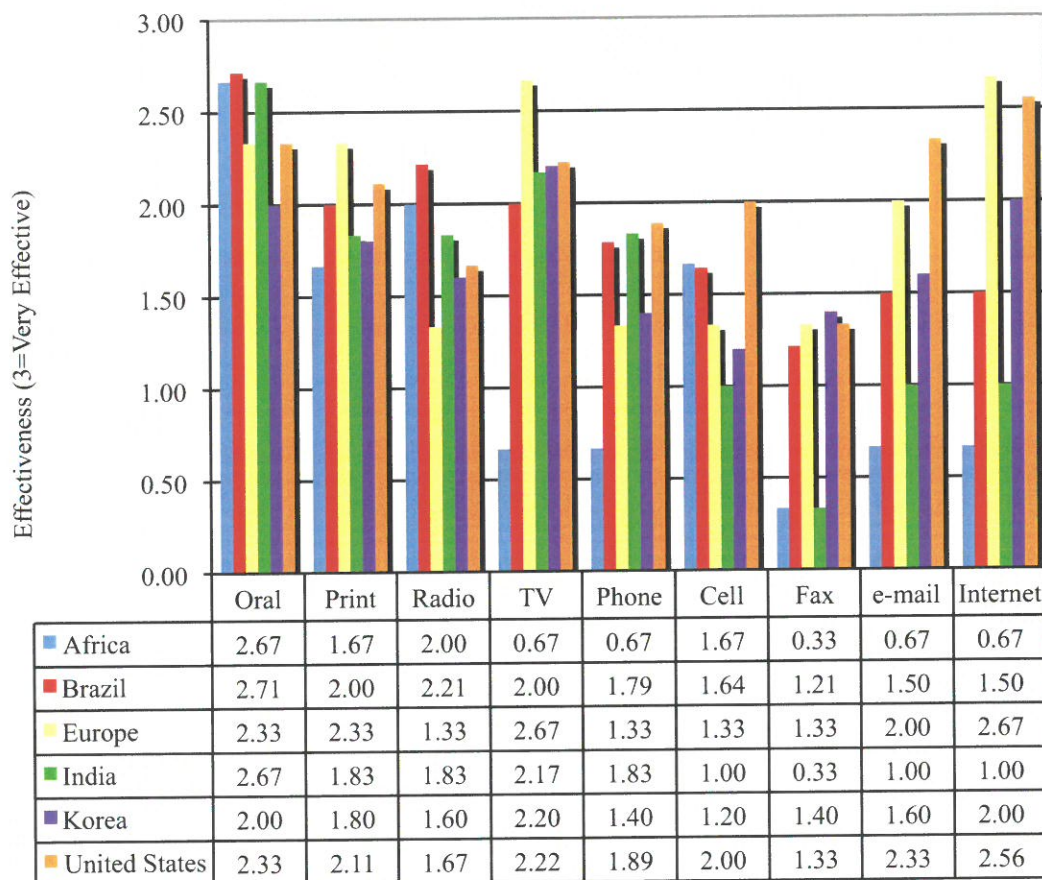
Figure 1: Effectiveness of Social Communication for Poverty Alleviation
(Comparison of Mean Scores)

In summary, the impact of the digital divide is clearly evident when considering various instruments of social communication individually in relation to poverty alleviation. Forms of social communications that require less infrastructure, equipment, and ongoing

expense remain the most effective in countries still struggling economically, and which are unable to keep up with costly innovations in areas of pervasive and systemic poverty. Personal technologies such as computers for e-mail and Internet, while present in some areas where the Sisters minister, remain out of reach for most individuals or are available in such limited quantities as to have minimal effect on their economic status. Sisters serving in countries most economically affected by the digital divide were both enthusiastic and realistic about the impact of technology. Poverty, the lack of basic necessities and infrastructure, and the isolation of their villages from the larger cities, at times, are overwhelming. Yet, the value of technology for the opportunities that they envision for their students and their families is clear.

In all countries access to the more advanced forms of social communications was seen as critical to education and employment. In countries where the digital divide is less apparent, such as Europe, Korea, and the United States, information and communication technologies are perceived to have a more direct effect on poverty alleviation. This is due in part to the fact that issues of availability and affordability are addressed through educational settings and community centers that provide access to these technologies.

## Social Communication and Education

Considering the impact of access to various technologies to the level of education attained in Figure 2, similar observations can be made. Sisters in Brazil, Europe, Korea, and the United States ranked the use of computers for e-mail and Internet as high or higher than oral communication and print media. Oral communication, radio, and cell phones are important for education in Africa, but in other areas the digital divide is starkly apparent.

| | Oral | Print | Radio | TV | Phone | Cell | Fax | e-mail | Internet |
|---|---|---|---|---|---|---|---|---|---|
| ■ Africa | 2.67 | 1.67 | 2.33 | 0.67 | 0.67 | 2.00 | 0.33 | 0.67 | 0.67 |
| ■ Brazil | 2.86 | 2.36 | 2.57 | 2.36 | 2.21 | 1.93 | 1.50 | 2.29 | 2.29 |
| ■ Europe | 2.00 | 1.75 | 1.50 | 2.75 | 1.25 | 1.00 | 1.25 | 2.25 | 3.00 |
| ■ India | 2.83 | 2.17 | 2.00 | 2.67 | 2.33 | 2.00 | 0.67 | 1.33 | 1.33 |
| ■ Korea | 1.80 | 2.00 | 1.80 | 2.80 | 1.80 | 1.80 | 1.40 | 2.40 | 2.40 |
| ■ United States | 2.78 | 2.33 | 2.11 | 2.56 | 2.00 | 2.22 | 1.56 | 2.67 | 2.78 |
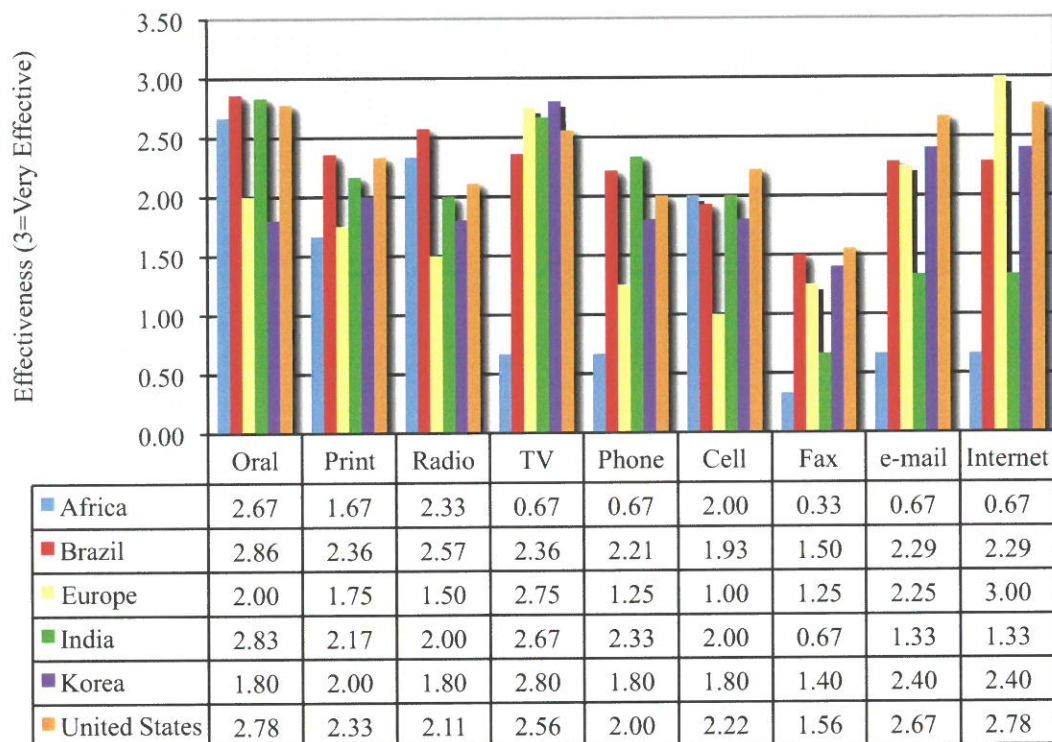
Figure 2: Relationship of Social Communication to the Level of Education
Attained (Comparison of Mean Scores)

India, on the other hand, shows more consistency in the use of these technologies for

education, but remains behind in accessibility to e-mail and Internet. The overall profile of

the country of India indicates that print media, radio, and TV are, for the most part, available

in the schools and ministries. Landline phones are frequently used, and cell phones are

increasingly available. However, this profile does not accurately represent the fact that the

social communication profile of India is that of digital extremes. In the south the Sisters are

centered in Bangalore, the information capital of India. Here technology has a significant

impact on the local economy and is readily available in the schools. Microsoft has a large

facility in Bangalore that employs many in the local population. The Sisters in Bangalore

have requested and received a large donation of computers from Microsoft for their school for the handicapped in the south.

The situation in the north, however, is at the other digital extreme. Where our Sisters serve in the Patna province most of the educational work is done in villages where poverty is pervasive. The Sisters see computers with Internet and e-mail access as critical for productivity, for information access, and connection with the global community. Job opportunities and advanced course work were also mentioned as important. Computer applications for administration and the interactive teaching-learning process were given a high priority. Because of the isolation of the villages in the north, the Sisters remarked that these technologies are critical for global awareness and an appreciation of other cultures, as well as a way to experience solidarity with people all over the world. The Sisters in the north of India saw finances as a major obstacle. However, issues of infrastructure, especially the availability of electricity, were also critical. One Sister also commented on the government situation and on illiteracy as these related to access to technology. "The government is anti-Christian," Sister writes. "They do not want the tribals to come into the mainstream; therefore they do not provide communication facilities. Moreover, many or most villagers are illiterate so they cannot use the media. They are poor, too."

## Social Communication and the Status of Women

A third consideration of the effectiveness of various forms of social communication focused on the improvement of the status of women in society. Similar observations of data in Figure 3 compared to those in the above discussion are evident. Again, the digital divide is most evident in Africa, with the exception of the effectiveness of oral communications, radio, and cell phones.

| | Oral | Print | Radio | TV | Phone | Cell | Fax | e-mail | Internet |
|---|------|-------|-------|-----|-------|------|------|--------|----------|
| ■ Africa | 2.67 | 1.33 | 2.33 | 0.67 | 0.67 | 2.00 | 0.33 | 0.67 | 0.67 |
| ■ Brazil | 2.93 | 2.57 | 2.43 | 2.29 | 2.21 | 2.07 | 1.71 | 2.21 | 2.14 |
| □ Europe | 2.67 | 2.00 | 1.67 | 2.67 | 1.67 | 2.00 | 1.33 | 2.67 | 3.00 |
| ■ India | 2.67 | 2.17 | 2.17 | 2.33 | 2.00 | 1.00 | 0.50 | 1.17 | 1.00 |
| ■ Korea | 2.00 | 2.20 | 2.00 | 2.60 | 2.00 | 2.00 | 1.60 | 2.40 | 2.60 |
| ■ United States | 2.78 | 2.67 | 2.22 | 2.89 | 2.33 | 2.44 | 1.89 | 2.78 | 2.89 |
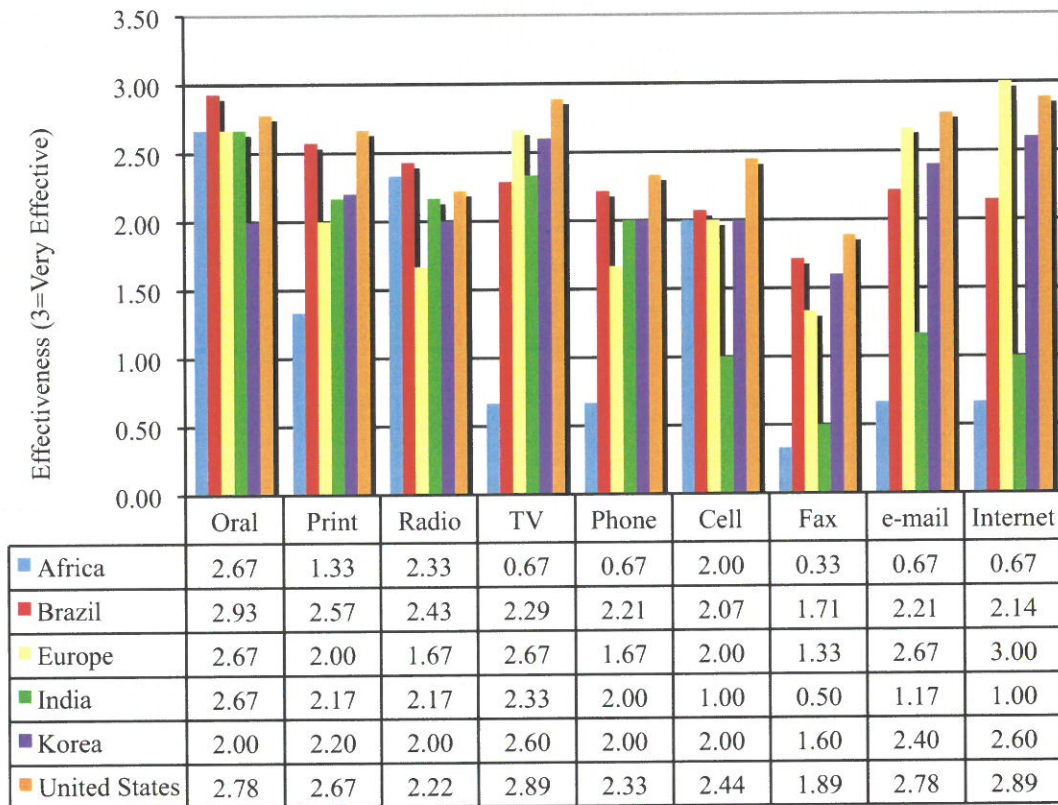
Figure 3: Relationship of Social Communications to the Improvement of the
Status of Women (Comparison of Mean Scores)

For other countries, the traditional forms of social communication showed little

difference in perceived effectiveness. However, it is in the areas of e-mail and Internet that

the digital divide again becomes apparent. Of special note is the situation in India, which as

discussed above, has its own digital divide. The Sisters of Notre Dame serving in India have

experienced the power of connectivity and recognize its importance for membership in the

global community. In their roles of leadership they are able to articulate the technology needs

of their villages and to exert influence on the local government for the access that they

believe is essential to the human and economic development of the people they serve. One

initiative of note is the Notre Dame Institute of Media Arts and Communication, founded in

1977 in Bihar in northeast India. This center, the only communication center of its kind in

northeast India, is directed entirely by women. In its thirty years of existence over 1000

young men and women have been trained in television and video production, photography,

drama, and media awareness. Since 2000 the Notre Dame Center has been involved in a rural

development project with thirty villages, using media for empowerment and the development

of the people, especially women.  The intentionality with which the Sisters continue to

pursue the ministry of communication in northeast India illustrates the power of

communications to favorably impact the status of women.

The data presented in the three examples above begin to outline the digital divide that

exists in the ministries of the Sisters of Notre Dame. To a great degree, this digital divide is

directly related to the digital divide in the country itself and to the economic situation in the

area in which the Sisters serve. To further validate this relationship, it is helpful to compare

the Sisters' perceptions of the digital divide to the empirical data available for each country.

Superimposing the limited data of this study on the data for global Internet usage yields a

similar configuration.

Statistics available on the Internet World Stats website[1] and Economic Forum's

Global Map of Digital Inclusion[2] provide measurements of Internet usage and profile the

degree to which digital communications are used by the population. The percent of

population penetration of the Internet of all countries in which the Sisters of Notre Dame

serve has been listed in rank order in Table 1. Averages of the respondents' assessment in the

categories of availability, frequency of use, and affordability of the range of means of social

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[1]Internet World Stats. Miniwatts Marketing Group. All rights reserved. http://www.internetworldstats.com/ (accessed 1 July 2008).

[2]Global Map of Digital Inclusion. World Summit on the Information Society, http://www1.alcatel-lucent.com/wsis/?_requestid=71134# (accessed 20 October 2008).

communication were totaled. For this paper the numerical total has been termed "Perception of Digital Inclusion" and allows the educational ministries in which the Sisters serve to be ranked accordingly. See Table 2.

The comparison of the two indices yields a similar order of the countries, illustrating that the educational ministries of the Sisters of Notre Dame worldwide are a microcosm of the global digital reality. Differences can be explained by examining the type of ministries and level of technology that are represented by the respondents.

Table 1.  Population Penetration[3] of Internet usage for Countries Where the Sisters of Notre Dame Minister (Percent)

| Country | Percent of Population Penetration | Country | Percent of Population Penetration |
|---|---|---|---|
| The Netherlands | 87.8 | Philippines | 15.1 |
| United States | 72.5 | Indonesia | 10.5 |
| South Korea | 70.7 | Kenya | 7.9 |
| United Kingdom | 68.6 | Uganda | 6.4 |
| Germany | 64.6 | India | 5.2 |
| Italy | 57.0 | Nicaragua | 2.7 |
| Brazil | 26.1 | Papua New Guinea | 1.9 |
| Vietnam | 23.4 | Tanzania | 1.0 |
| China | 19.0 | Mozambique | 0.9 |

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[3]Internet World Stats, 2008, (accessed December 27, 2008).

Table 2. Respondents' Perceptions of Digital Access
Composite Average Scores of Availability,
Frequency of Use and Affordability

| | |
|---|---|
| South Korea | 8.87 |
| United States | 8.64 |
| Brazil | 7.91 |
| Europe | 7.80 |
| India | 5.21 |
| Africa | 3.59 |

The range of instruments of social communication, including computers and Internet access are pervasive in Korea, the United States, Brazil, and Europe. In India the digital divide exists between certain ministries in the north, particularly in the villages, and the technology rich areas of the south. However, the Sisters in India noted that in the south many of the people they serve live outside the cities and are affected by the digital divide. In Africa, still very much an agricultural economy, more traditional media are evident, while there is clear indication that cell phones and computer technology are emerging. Sisters in every country listed financial constraints as a major obstacle; however, financial limitations must be seen relative to the overall economic situations in which the Sisters serve. This digital divide observed with the ministries of the Sisters of Notre Dame, therefore, suggests a direct relationship to the social justice aspects of this study.

## Social Justice Implications of the Digital Divide

The respondents were asked to indicate their level of agreement (4 = Strongly agree, 3 = Agree, 2 = Disagree, 1 = Strongly disagree) with statements that related the effect of technology access to specific social justice principles, and which would, ultimately,

contribute to poverty alleviation. Statements focused on access to educational and cultural resources, the formation of community, empowerment to control one's well-being, a sense of the common good, access to greater economic opportunities, a sense of solidarity, access to information to overcome marginalization, and the promotion of mutual understanding and peace. Figure 4 illustrates the mean of the responses in this part of the survey.

Level of Agreement with
Social Justice Implications
of Social Communications
(All respondents: N=45)
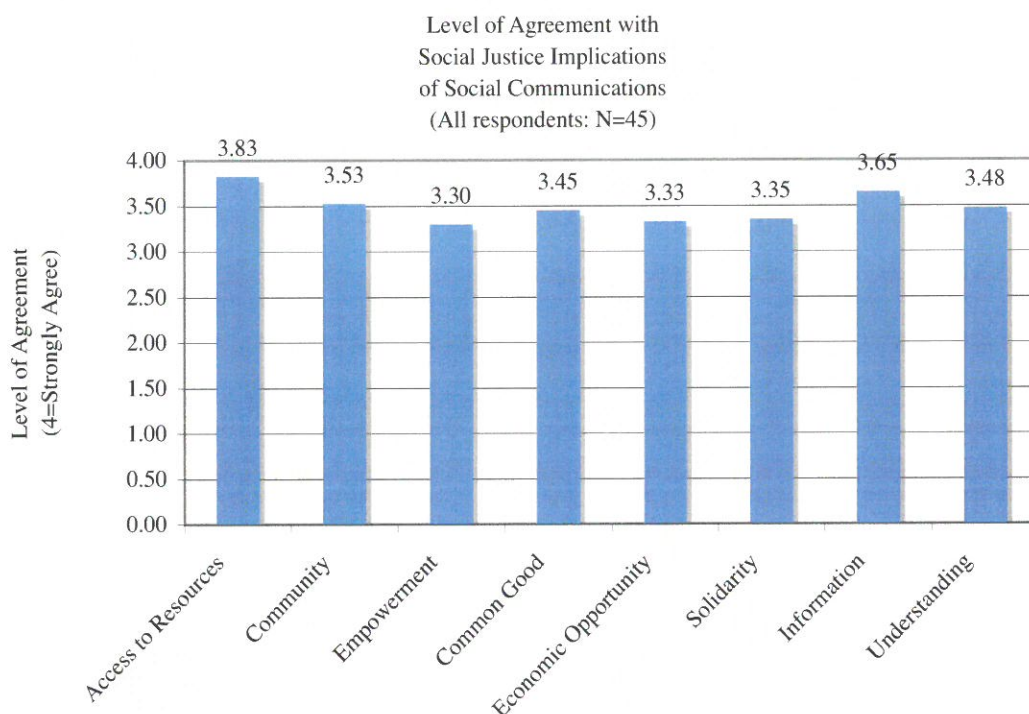


Figure 4. Level of Agreement with Social Justice Implications of Social Communication

From the data above it is evident that the respondents have a high level of agreement with social justice principles as they relate to the use of social communication. The highest levels of agreement were seen in the potential of technology to access educational and cultural resources and to provide information that helps people overcome marginalization in a global society. This is not surprising because of the respondents' high level of commitment to the education of the poor and marginalized and their understanding of the role that education plays in poverty alleviation.

In addition to the analysis of the survey data reported above, the effectiveness of specific technologies with respect to each social justice principle was examined by country or continent. The results suggest that technologies most available and affordable in the specific country or continent are also perceived to be effective in implementing the social justice principles as a whole. There was little difference among the various technologies as related to the specific principles.

The social justice grounding of the ministry of the Sisters of Notre Dame as observed in survey instrument #1 in 2007 was compared to the data obtained in survey instrument #2 administered in 2008. In the analysis that follows the global digital divide and factors directly related to human dignity, as well as the social justice and educational mission of the congregation are further correlated.

### Addressing the Digital Divide: Data Analysis and Discussion

The results of survey instrument #1 administered at the Brazil Conference in January 2007 and discussed above identified the five assumptions that ground this project and which were further explored in the survey instrument #2. These assumptions are:

1. A digital divide resulting from unequal access to the instruments of social communication exists among the provinces and ministries of the Sisters of Notre Dame worldwide. This divide, created in part by globalization, has profound implications for the dignity of the human person and significantly impacts economic poverty.

2. Technologies most affordable and available in specific countries or continents are also perceived by the Sisters of Notre Dame to be effective in communicating and realizing Catholic social justice principles and the charism and mission of the Sisters of Notre Dame.

3. Technology is perceived by the Sisters to be the connection—virtual as well as material—that has the power to bring the margins of the world's poor into the mainstream of a global society.

4. Social communication cannot be separated from the Church's mission of evangelization and education in a global society. Likewise, for the Sisters of Notre Dame, social communication must be understood and examined as a powerful ministry tool in the context of current world realities.

5. As an international congregation with an educational ministry focus, the Sisters of Notre Dame are uniquely positioned to effectively use social communication for the empowerment of the poor and marginalized, and to network existing resources globally for this purpose.

Further reflection on the data suggests that an integrated plan, as proposed in the pastoral instruction *Aetatis Novae*, would be critical to intentionally and effectively use social communications in ministries affected by the world reality of globalization and economic poverty. It is also evident that this plan must flow from the congregational charism and be related to its apostolic mission and educational heritage. This will be illustrated in the following discussion of the most significant findings from the second phase of the research.

Data Collection and Profile of Respondents

In May 2008 a second survey was designed to explore the specific components of an integrated pastoral plan. The English survey was translated into Portuguese, Indonesian, and Korean and sent via e-mail to a cohort of 100 Sisters of Notre Dame representing each province and/or country where the Sisters minister. This group, a cross-section of the international congregation, consisted mainly of Sisters who had completed the first survey in Brazil, or with whom this author had contact from other international events. A profile of the seventy-five Sisters who responded indicated that 53% held administrative positions, either in elementary and secondary schools, or as catechetical leaders. Teachers, catechists, and other pastoral ministers represented 35% of the respondents in this cohort.

A second cohort consisted of the eight members of the General Government and the fifteen provincial and delegation superiors representing the leadership of the international congregation. The cohort also includes one secretary and three translators. On October 23, 2008 this author presented a narrative of the findings of the Brazil survey to the congregational leadership assembled in Toledo, Ohio for the General Conference of the congregation. The proposed pastoral plan was discussed, and the cooperation of the congregational leadership to complete the survey was solicited. In addition, the provincial superiors were asked to personally invite the administrators of five of their educational ministries serving a population at or below the national poverty line for that country, and who were most affected by the digital divide, to complete the survey. While the number of respondents in some countries and provinces is few, the data obtained are important in view of the leadership positions, expertise, and ministry perspective of the respondents.

The entire set of data has been analyzed and is discussed in the remaining section of this chapter according to the elements of an integrated pastoral plan: (1) elements of a vision for the use of social communication, (2) cultural context and media environment, (3) the perceived potential of the use of social communication, (4) critical communication needs, (5) criteria for decision-making, (6) goals for planning for social communication, and (7) the perception of leadership regarding the use of social communication. While each country differs in some aspects of the research, certain attitudes can be identified that transcend national situations and suggest a common framework from which to address the digital divide in a congregational pastoral plan.

Elements of a Congregational Vision of Social Communication

*Aetatis Novae* proposed that a pastoral plan for social communication begin with a statement of vision which "identifies communications strategies" for ministries and "responds to contemporary issues and conditions."[4] The context of this project, the educational and pastoral ministries of the Sisters of Notre Dame, suggested that this vision first be sought within the formal statements that define and direct ministry for the international congregation.

The first section of the survey focused on elements of this congregational vision for the use of social communications. Twenty-one statements from the Constitutions of the Sisters of Notre Dame and three from other major congregational sources were presented. The respondents were asked to use a Likert Scale to indicate the degree of importance of each statement as a reason to use social communications in ministry. Nearly 90% of the respondents ranked the congregation's ministry of education, the needs of times, and developments in the Church and society as very important, more than for any other items in this section. The internationality of the congregation (83%) and the need to network for justice and peace (87%) also were seen as very important reasons to use the instruments of social communication. Similarly, 85% of the respondents viewed social communication important in providing opportunities for ongoing theological, congregational, professional and cultural formation. Table 3 illustrates that the internationality of the congregation, the needs of the times, education and pastoral ministries, and personal and professional formation appear to be four cornerstones of a vision for the use of the means of social communication for the Sisters of Notre Dame.

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[4] *Aetatis Novae*, 24.

Table 3. Elements of a Congregational Vision for Social Communications
Mean and Responses (%)

| Statement | Mean | Very Important | Somewhat Important | Not Important |
|---|---|---|---|---|
| "We serve people…through education and other ministries." | 3.88 | 88 | 12 | 0 |
| "We respond to the needs of the times." | 3.88 | 89 | 10 | 1 |
| "We take an active interest in developments within the universal Church and society. | 3.88 | 88 | 12 | 0 |
| "We serve people, especially those who experience poverty in various forms." | 3.88 | 71 | 27 | 2 |
| "To network among ourselves and with others for justice and peace." | 3.84 | 87 | 11 | 1 |
| "We use opportunities for human, spiritual, theological, congregational, professional, and cultural formation." | 3.84 | 85 | 14 | 1 |
| "Mutual trust and communication…enrich and strengthen unity in our international congregation." | 3.81 | 83 | 15 | 2 |
| "The way we live our internationality and minister in a multicultural context is a powerful witness and a call for communion and unity." | 3.78 | 83 | 13 | 3 |
| "(We) share our material resources for the needs of the Church and the support of the poor." | 3.75 | 78 | 19 | 2 |
| "We witness to God's goodness and provident care." | 3.74 | 76 | 22 | 2 |
| "We take part in her work of evangelization. | 3.73 | 75 | 23 | 2 |
| "(We) immerse ourselves in the culture of the people and…discern their needs." | 3.70 | 73 | 24 | 3 |

Also very important were items related to respect for human dignity (72%) and the full human and spiritual development of those served (70%). However when human dignity was linked with the poor and marginalized, only 56% of respondents ranked the item as very

important, perhaps suggesting that the relationship of communication technologies to these two concepts—poverty and human dignity—was unfamiliar or not well understood by the respondents.

Among the items that referred specifically to the congregation's ministry to the poor, the sharing of resources (78%), and the empowerment of women (70%), ranked highest, indicating a strong perception of the connection between poverty and the access to the means of social communications. The items that involved direct service to the poor and marginalized were ranked higher than statements of attitudes and motivation for service to the poor. This observation will be discussed in later sections of this analysis.

Items in Section 1 of the survey were analyzed to determine Pearson's product-moment correlation coefficient. Three key correlation themes emerged: (1) ministry to people who are poor and marginalized, (2) helping people recognize their human dignity, and (3) responding as individuals and as a congregation to the needs of the times. Each of these themes is presented below in relation to the most significant correlations.

Ministry to those who are poor and marginalized appears to be a major component of a vision for the use of social communication. Correlations with other items in this section showed that the issue of poverty does not stand in isolation in ministry, but has implications beyond economics. Poverty is central to the spiritual dimensions of ministry, namely the sharing of God's compassionate love through the apostolic mission given to the congregation by the Church. Because of the impact of poverty on the person, human dignity is inseparable from this ministry focus. The awareness of this critical dimension of poverty serves as a catalyst for the missionary efforts of the congregation especially in its educational ministries. Table 4 illustrates the statistical correlations that suggest this relationship.

Table 4. Correlation of Poverty-Related Items With Other Aspects of Ministry
Pearson-Product Moment Coefficient (p < .01 2-tailed)

| *"We share God's compassionate love with the poor and marginalized."* | Correlation Coefficient |
| --- | --- |
| "We make choices that reflect preferential love for the poor." | .836 |
| "We help (the poor) experience that all people are children of God." | .824 |
| "We share God's compassionate love with all faiths and cultures." | .679 |
| "We enter into solidarity…and are mutually enriched. | .606 |
| "(We show) respect for the life and dignity of the human person." | .565 |
| "We devote ourselves to our apostolic ministries as a way of leading people to the fullness of human and spiritual development." | .562 |
| "We seek out poor and marginalized people, and help them recognize their human dignity." | .554 |
| "We give them hope and courage in their struggle for justice and life." | .551 |
| "We serve the Church in the apostolic mission entrusted to the Congregation." | .494 |
| "(We) renew our missionary spirit, empowering persons who are poor and marginalized, especially women and children." | .486 |
| "We witness to God's goodness and provident care." | .442 |
| "We immerse ourselves in the culture of the people…and with them discern their needs." | .407 |
| "We respond to the needs of the times." | .357 |
| "We share our material resources for the needs of the church and the support of the poor." | .327 |
| "We serve people through education and other ministries. | .280 |

There was a high degree of correlation between the ministry of the Sisters of Notre Dame to the poor and marginalized to the array of issues. All six poverty-related items showed a correlation ($p = < .01$) to human dignity and development, hope and courage in the struggle for justice, and ministry among all faiths and cultures. This consistency with respect to the congregation's ministry to the poor appears to indicate a complex set of considerations, stemming from the Sisters' broad understanding of ministry, which must be brought to bear on a vision for the use of social communication.

A second theme in a vision of social communication is ministry on behalf of human dignity. In addition to the high correlation of poverty with the promotion of human dignity discussed above, human dignity was also a significant factor in relation to the Sisters' witness to God's goodness and provident care, to their apostolic ministries, and to the missionary spirit that empowers others, especially women and children. Table 5 further illustrates the developing matrix of concepts surrounding the use of social communication, persons who are poor and marginalized, and the promotion of human dignity. Items related to human dignity were correlated to a significant degree with issues of hope, solidarity, and justice. Respect for the life and dignity of others who are poor and marginalized appears to have an intrinsic relationship with the congregation's missionary spirit and preferential love for the poor that defines personal choices. In addition, apostolic ministries that lead to overall development showed a high correlation to the Sisters' ministry "to all faiths and cultures." By immersing themselves in the local culture, the Sisters are further able to help the people discern their needs, including access to the benefits of communication technologies.

Table 5. Correlation of Human Dignity-related Items with Other Ministry Items
Pearson-Product Moment Coefficient (p < .01 2-tailed)

| Statements | "… respect for the life and dignity of the human person." | "… apostolic ministries leading to development | "… seek out poor and marginalized … help recognize human dignity" |
|---|---|---|---|
| "We witness God's goodness and provident care." | .547 | .452 | .482 |
| "We share God's compassionate love with all faiths and cultures." | .566 | .558 | .506 |
| "We share God's compassionate love with the poor and marginalized." | .565 | .562 | .554 |
| "We serve the Church in the apostolic mission entrusted to this congregation." | .426 | .366 | .301 |
| "We make choices that reflect preferential love for the poor." | .590 | .590 | .577 |
| "We help (the poor) experience that all people are children of one God." | .609 | .515 | .498 |
| "Missioned by the Church, we take part in her work of evangelization." | .394 | .288 | .346 |
| "We enter into solidarity with them and are mutually enriched." | .472 | .459 | .757 |
| "We immerse ourselves in the culture of the people…and discern with them their needs. | .300 | .576 | .408 |
| "We give them hope and courage in their struggle for justice and life." | .694 | .497 | .408 |
| "(We) renew our missionary spirit, empowering … women and children. | .395 | .526 | .544 |

A third concept, responding to the needs of the times, correlates with items that challenge the Sisters themselves in areas related to global developments within the broader communities of Church and society. The respondents indicated the importance of personal growth and formation and for using the congregation's international structures to network for justice and peace. The ministry of education, in particular, was seen as an important means of responding to the needs of the times. Two items correlated to every statement in this group. These are (1) opportunities for "human, spiritual, theological, congregational, professional, and cultural formation," and (2) the networking of the congregation on behalf of justice and peace. Significant correlations are listed in Table 6.

Table 6. Correlation of Items Related to Responding to the Needs of the Time
and Other Ministry Statements
Pearson-Product Moment Coefficient ($p < .01$ 2-tailed)

| Statements | Opportunities for formation | Networking for justice and peace |
|---|---|---|
| "We serve people through education…" | .322 | .208 ($p=.05$) |
| "We respond to the needs of the times." | .346 | .353 |
| "We take an active interest in developments within the universal Church and society." | .400 | .472 |
| "We share our material resources for the needs of the Church and the support of the poor." | .362 | .505 |
| "The way we live our internationality and minister in a multicultural context is indeed a powerful witness and a call for communion and unity…" | .590 | .541 |

A congregational vision for the use of the instruments of social communication, as perceived by the respondents, has three central dimensions: first, social communication is

related to our ministry to the poor and marginalized; second, the means of social communication are important tools to promote human dignity and stand in solidarity with those who experience poverty; and third, the tools of social communication are powerful in strengthening and sharing the resources of the international congregation, particularly through educational ministries and for justice and peace. These three concepts will be further developed in the remaining sections of this analysis.

## Cultural Context and Media Environment

The second component of a pastoral plan investigated in this study relates to the existing media environment, including the cultural circumstances, various professional, financial, and technical systems, as well as ecumenical and Church-related resources and personnel available in the ministry context. The insights of the Sisters regarding social communications in their current ministry environment were measured by a series of thirty-three statements concerning attitudes, perceptions, and resources. Respondents were asked to indicate their level of agreement, using a Likert scale, ranging from "strongly agree" to "strongly disagree," including "Do not know." Statements considered areas such as the right to access to social communication for public information and as a tool for education and evangelization. Media education and training, especially among Church ministers, and the role and influence of the Church in relation to the local professional media were concepts that further defined the ministry context. The impact of the media on family, religious and cultural values, and efforts to extend the benefits of social communications to those who are economically poor were also explored.

The questions in this section of the survey flow from the human right to information and access to the means of communication. The relation of the local Church to the media,

including its ability to influence the media, its internal and external communication environment as well as needs and challenges that confront Church-related ministries in regard to the use of the media were also considered. This assessment invites reflection on the role of the Church vis-à-vis programming content, consistency between Gospel values and the media, and dialogue with the media on behalf of the promotion of human dignity. The goal of this review was to determine if and how collaboration and a Catholic presence in the local media might be fostered. This part of the assessment also explored the level of provision of basic communication infrastructure such as electricity, phone lines, and Internet access, for groups within the population who experience poverty.

The respondents' perception of the role and influence of the Church on the local media is mixed. While 64% of the respondents strongly agreed or agreed that Church ministers kept abreast of communications related issues, only 42% agreed that the Church played an active role, or was in dialogue with the media (52 %) on issues related to human dignity and the promotion of the Gospel. While 61% of the respondents strongly agreed or agreed that the Church had access to the local media, and 51% rated the Church's use of the media in evangelization and catechesis as important, only 30% believed that the Church could influence programming. Finally, 55% of the respondents were unaware of the existence of a pastoral plan for social communications in their diocese. The Sisters strongly agreed that the media affects the perception of the Church (59%), but is, nevertheless, an important tool for their evangelization and catechetical efforts. The respondents strongly disagreed that the Church exerted significant influence on the media regarding its policies and programming. Table 7 reports the mean and frequency of the responses for this section of the survey.

Table 7. The Role and Influence of the Local Church Toward the Media
Mean and Responses (%)

| Question | Mean | Strongly Agree | Agree | Disagree | Strongly Disagree | Do not know |
|---|---|---|---|---|---|---|
| Pastors, teachers, and Church leaders regularly deepen their understanding of issues related to communications and media. | 3.70 | 22% | 46% | 21% | 2% | 9% |
| Communications media affect the perception of the Church. | 4.52 | 59 | 38 | 1 | 0 | 2 |
| The media in our area often contradicts religious, cultural, and family values. | 3.86 | 25 | 47 | 19 | 7 | 2 |
| The Church plays an active role in the development of local programming to promote Gospel values." | 3.13 | 11 | 31 | 34 | 7 | 17 |
| The Church is in dialogue with the local media to promote the dignity of the human person and the proclamation of the Gospel. | 3.17 | 10 | 42 | 22 | 6 | 20 |
| The Church has access to the local media to promote the Gospel. | 3.43 | 13 | 48 | 21 | 5 | 13 |
| The Church is able to influence the local media on policies and programming. | 2.85 | 4 | 26 | 40 | 10 | 20 |
| The media is an important part of the Church's local efforts of evangelization and catechesis. | 3.37 | 16 | 35 | 32 | 4 | 13 |
| There are specifically Catholic programs, institutions, and organizations to foster a Catholic presence and collaboration. | 3.42 | 10 | 52 | 21 | 4 | 13 |
| The diocese in which I minister has a pastoral plan for social communication. | 2.21 | 5 | 22 | 16 | 2 | 55 |

Fifty-five percent reported that Church ministers have opportunities for education and training in the media and that there are specifically Catholic programs to foster a Catholic presence and collaboration in the field, (62%). Yet only 42% believe the Church takes an active role in promoting local programming consistent with Gospel values and human dignity. In summary, it appears that, considering the total data set, the role and influence of the Church vis-à-vis the local media is minimal, or that efforts that do exist are not widely known among the respondents. This lack of direct involvement in local media appears to be a major issue with significant implications to be considered in a pastoral plan.

Another series of items explored the respondents' perceptions of access to the means of social communications as a bridge to economic poverty, meaningful employment, and the benefits of a global society. See Table 8.

Table 8. Economic Implications of Non-Access to Social Communications
Mean and Responses (%)

| Question | Mean | Strongly Agree | Agree | Disagree | Strongly Disagree | Do not know |
|---|---|---|---|---|---|---|
| Ability to use communications media important to secure employment. | 4.04 | 35 | 49 | 7 | 3 | 6 |
| People are able to participate in the media to improve the condition of their lives | 3.90 | 23 | 55 | 14 | 4 | 4 |
| Lack of access marginalizes the people I serve. | 3.75 | 25 | 40 | 26 | 3 | 6 |
| Lack of access excludes people, especially women, from the benefits of a global society. | 3.45 | 16 | 36 | 32 | 9 | 7 |
| Lack of access prevents people from obtaining meaningful employment. | 3.41 | 15 | 40 | 26 | 9 | 10 |
| Lack of access is one reason people are economically poor. | 3.11 | 8 | 28 | 39 | 17 | 8 |

While the respondents strongly agree or agree (84%) that employment opportunities are tied to the ability to use communications media, more than half (56%) strongly disagreed or disagreed as to whether lack of access is a direct factor in economic poverty. Items referring to marginalization and the impact on women indicated that the respondents were divided on the impact of access to the instruments of social communications. While 65% agreed or strongly agreed that lack of access to communications technology was a factor in marginalization, fewer respondents (52%) felt it was a significant factor in excluding women from global society. Sisters cited personal motivation of the women, cultural or systemic poverty, the unequal distribution of wealth and resources in their country, and lack of jobs due to the economic situation in their area as qualifying factors. This seems to indicate that a number of Sisters see access to communications media as only one factor—albeit important—among many that contribute to economic poverty.

<div align="center">Potential of Social Communication</div>

A pastoral plan for social communication calls for a structure of Church-related communications that supports evangelization, educational and catechetical efforts, and direct service to those who experience economic poverty.

Using a Likert scale, respondents were asked to indicate their level of agreement with statements related to the potential of greater access to communication technologies in formal Church ministries, in pastoral work focused on direct service to the poor, and in other social justice initiatives. Statements in this section of the survey referred to issues related to economic poverty, human dignity and development, networking of educational ministries, and concerns regarding justice and empowerment. Respondents agreed or strongly agreed (92%) that access to social communications would improve access to education; 88% felt

access helps people network to gain knowledge and capabilities that release potential, and improve both the education level and status of women. The relationship of access to technology with economic status was more complex. Even though fewer respondents (70%) viewed access as key to breaking the cycle of poverty or increasing economic income, 93% felt that access was critical in overall development efforts in their area. The potential for networking was also viewed as important for Notre Dame schools (92%) and for the members of the congregation to stand in solidarity on global issues (96%). In summary, access to communication technology was primarily linked to greater educational benefits, and only secondarily as a factor for the improvement of economic status. These statements are consistent with data reported in Table 9 that indicates a strong correlation between technology access and education, with implications for poverty alleviation, development, access to education, and confronting structural injustice.

From the correlations in this section of the survey, it appears that access to technology to improve access to education is perceived by the respondents as key to addressing a complex set of social conditions that impact the individual and society. While some difference in emphasis was noted in each country, certain themes surfaced in the data set that transcended national issues, namely human dignity, poverty alleviation efforts, improvement of overall development, empowerment to confront injustice, cultural understanding, and solidarity. Of note is the strong correlation between on-line networking among Notre Dame schools and the solidarity fostered across the international congregation on issues of global injustice. This is already evident in collaborative educational programs being planned between schools in India and Notre Dame College in Ohio, and in the rapid response to relief efforts in flood-ravaged parts of India, sanitation projects in Africa, and

tsunami and earthquake rebuilding programs in Oceania. Communication technologies are the tools that link Sisters across the congregation in a common mission and make possible both a personal and corporate response to critical needs. Table 9 further illustrates the high degree of correlation between social communication and an array of factors that impact access to education.

Table 9. The Potential of Social Communication to
Improve Access to Education
Pearson Correlation Coefficient (p < .01 2-tailed)

| "Greater access to information and communication technologies would…improve access to education." | Correlation Coefficient |
|---|---|
| Raise awareness of ways to stand in solidarity with the poor and marginalized | .655 |
| Improve and support overall development efforts | .648 |
| Empower people to confront structures of injustice | .609 |
| Dignify people and provide new ways to overcome poverty and isolation from the global community | .566 |
| Improve the level of education of women and their status in society | .522 |
| Key to breaking the cycle of devastating poverty | .516 |
| Help people network among themselves, provide knowledge and capabilities that release potential and empower them at the local level | .485 |
| Improve cultural understanding and dialogue | .473 |
| Even the simplest technologies make the voices of the marginalized heard. | .461 |
| Lead to increased economic income | .404 |
| Networking of Notre Dame educational ministries through technology would allow our Sisters, students, and collaborators to stand in solidarity on issues of global injustice. | .366 |
| Shared on-line course work would benefit students. | .296 |

Planning for Social Communication

Another area in the design of a pastoral plan was decision making to address the areas

of concern that have been identified. Respondents were asked to rate possible criteria for

determining communication needs and making communication-related decisions in ministry.

These criteria include aspects of ministry that are important both for the mission of the

Church and for the particular ministry context. A Likert scale was used to evaluate the

relative importance of thirteen statements that have implications for the direction of planning.

The responses for each question are given in Table 10. To further identify broad categories,

the questions have been grouped according to six main areas.

Table 10. Criteria for Communication Needs and Decisions
VI = Very Important, SI = Somewhat Important, NI = Not Important, DNK = Do not know

*The Signs of the Times*

**Signs of the times**
| | | | |
|---|---|---|---|
| VI = 68% | SI = 26% | NI = 2% | DNK = 4% |

*The Church – Universal and Local*

**The mission of the universal Church**
| | | | |
|---|---|---|---|
| VI = 58% | SI = 36% | NI = 4% | DNK = 2% |

**The goals of the local Church in your area**
| | | | |
|---|---|---|---|
| VI = 44% | SI = 43% | NI = 8% | DNK = 5% |

*Preservation of Local Culture and Moral Values*

**Promotion and defense of the local culture**
| | | | |
|---|---|---|---|
| VI = 28% | SI = 48% | NI = 16% | DNK = 6% |

**Challenges in the local situation to faith, morals, and values of the people**
| | | | |
|---|---|---|---|
| VI = 52% | SI = 38% | NI = 7% | DNK = 3% |

*Human Dignity, Rights and Justice*

**The people's right to and need for information**
VI = 70%          SI = 27%          NI = 1%          DNK = 2%

**The need to speak out on local issues such as human rights abuses and social injustice**
VI = 58%          SI = 33%          NI = 6%          DNK = 3%

**The economic poverty of the local situation**
VI = 41%          SI = 40%          NI = 12%          DNK = 7%

*Educational Opportunities*

**The need to expand or increase educational opportunities**
VI = 75%          SI = 23%          NI = 1%          DNK = 1%

**The need to produce quality programming and other communication materials consistent with our ministry goals**
VI = 66%          SI = 27%          NI = 2%          DNK = 5%

*Charism, Mission, and Ministries of the Sisters of Notre Dame*

**The charism and mission of the Sisters of Notre Dame**
VI = 65%          SI = 32%          NI = 2%          DNK = 1%

**Needed for ministry of compassionate service**
VI = 42%          SI = 47%          NI = 4%          DNK = 7%

**Genuine requests, expectations, or feedback from the local people**
VI = 58%          SI = 37%          NI = 2%          DNK = 3%

Three criteria emerged as most important for communication-related decisions: increased educational opportunities, the right to and need for information, and the signs of the times. However, the mission of both the universal and local Church is important, as is the charism and mission of the Sisters of Notre Dame. Interestingly, statements related to economic poverty ranked lower as a criteria, perhaps indicating a reluctance to relate poverty and technology access in the minds of the respondents. Similarly, the role of social

communication in the promotion and defense of the local culture or as important for their ministry of compassionate service was not seen to be as important as education, human rights, and social justice. Correlations of the statements in this section indicated that twelve of the thirteen proposed criteria for communication decisions strongly correlated with each other. However, one statement, "challenges in the local situation to faith, morals, and values of the people," did not correlate with any other statement in this section, and even revealed a negative correlation in relation to the defense of the local culture. While the reasons for this negative correlation can only be speculated, it is possible that the fear of the threat to the local culture and the increased challenge to faith, morals, and values that access to modern communications brings to a region may make it difficult for the respondents to see these criteria as significant.

Associations between social communication and issues of poverty, culture, and compassionate service seem to be only beginning to emerge in the Sisters' understanding of the power of modern technologies. This presents an educational challenge to the congregation to empower the Sisters themselves so that they not only recognize the importance of social communication in a global society, they are better able to utilize it and integrate it into their ministries.

Communication Goals for Ministry

In order to plan for the effective use of social communication in ministry, ten possible communication goals were proposed to the respondents. Mean scores are reported for the total data set in Table 11. As might be expected the respondents ranked highest those goals that related directly to their educational and catechetical ministries, including the need for media training for their own use of communications technology. The goals ranked lowest

were programming reflective of moral values and cultural needs, and advocacy for infrastructure for the poor, goals which would require some expertise and influence to engage local media and utilities. The Sisters may perceive themselves to be inadequate in these skills, indicating a need for further technical assistance and formation.

Table 11. Communication Goals for Ministry (Ranked by mean scores)

| Goal | Mean | Goal | Mean |
|------|------|------|------|
| Technology integration into curriculum | 3.47 | Improve economic status | 3.14 |
| Media education and technology training | 3.47 | Promotion of human rights and dignity | 3.19 |
| Training in effective use of communications media | 3.43 | Programming reflective of moral values and cultural needs | 3.11 |
| Promote efforts in evangelization and catechesis | 3.31 | Assistance with programming needs | 2.94 |
| Local financial and professional resource assistance | 3.24 | Advocacy for infrastructure for the poor | 2.83 |

Leadership for Social Communication

The survey instrument attempted to assess the current level of technology integration in the provinces. Implicit in this consideration is the level of empowerment of the Sisters themselves. The assumption that the Sisters themselves must first be empowered to use various forms of information and communication technology is fundamental to the effective use of social communication in ministry.

Survey questions focused on attitudes of the Sisters toward technology use, whether technology is viewed as important for communication, and if the Sisters are supported in their use or willingness to use technology for personal or ministry use. The Sisters strongly

agreed or agreed that the effective use of technology for communication to the Sisters themselves is important (89%). Nearly the same number of the respondents strongly agreed or agreed that they were personally supported in their use of technology. However only 79% felt that there was a willingness to learn on the part of all or most of the Sisters. This may indicate a need for adequate training in communication technologies, or a view that such technology was not essential for their ministry. Other factors such as age, type of ministry, or finances may also play a part. On the other hand, the fact that more than half of the Sisters felt there was a willingness to learn seems to suggest that, if given the chance to do so, most of the Sisters would eagerly participate in opportunities to improve their technology skills.

The second group of questions explored issues of communication within the province, networking of educational resources, planning for technology, and funding sources. Considering the data as a whole, 94% of respondents strongly agreed or agreed that the provincial leadership use e-mail to communicate with the Sisters. This is a strong indication of a baseline of infrastructure throughout the congregation that is already being utilized for communication. Likewise, 73% of the respondents strongly agreed or agreed that education resources were being networked through communication technology. While this percent may be overstated when considering the situation in individual countries, it nevertheless suggests that the Sisters in professional educational settings understand and utilize available technologies for their ministry.

Two statements referred to funding for technology in the province. While 67% strongly agreed or agreed that province budgets allocated funds to improve available technology, only 40% were aware of any fund that would support improved technology for the financially poorest ministries. This may be a lack of awareness of province funds on the

part of the Sisters; but it may also indicate that supporting technology in the poorest ministries is not a priority for limited province resources. This also suggests the importance of the identification of financial and professional resources that would target those ministries most affected by the digital divide.

Finally, pastoral planning for effective use of social communication must take place at two levels. The first level is incorporation of technology goals in overall province planning. The Sisters strongly agreed or agreed (61%) that this type of planning was, in fact, being done. However, 38% either disagreed or did not know. The second level of planning is the design of a pastoral plan specifically for social communication integration in ministries in the unique media and cultural environment in each country. It is the purpose of this Doctor of Ministry project to provide a model for such planning and to give a framework for continued assessment of the array of factors that affect the use of communication technologies for the Sisters themselves and within their ministries.

<center>Core Concepts:<br>Poverty Alleviation – Education – Empowerment of Women</center>

In order to further assess the opinion of the Sisters three open-ended qualitative questions were used. The questions explored the Sisters' perceptions of access to technology in relation to poverty alleviation, educational opportunities, and the empowerment of women. It should be noted that these three questions were included in both surveys and yielded significant accounts of ministerial experiences that illustrate the digital divide. This qualitative data is discussed according to the respondent-generated indicators. Indicators that were repeated over several questions will be highlighted. Actual ministry examples from a global perspective further clarify the major issues to be addressed in a pastoral plan.

*Social Communication and Poverty Alleviation*

The first core concept involved the level of agreement with research that suggests a relationship between the use of social communication and poverty alleviation. Of those who responded, 84% agreed with the statement. The respondents most frequently mentioned the connection between access to technology and employment opportunities (31%). Other indicators focused on knowledge as power, and technology as important in accessing educational resources (17%). Respondents most frequently mentioned specific aspects of their own ministries that were impacted by increased access to technology, such as the importance of advocacy, the increase of self-esteem and self-sufficiency, and the need to involve and train parents as well as children. Two areas of high impact were the access to technology by homeless people in shelters served by Sisters of Notre Dame, and in senior citizen or retirement centers in North Carolina and Florida. The Sisters commented on the importance of access to technology for job training, and opportunities to move from poverty to self-sufficiency. Most often mentioned was the need for trained and motivated instructors, as well as sufficient equipment and low-cost Internet services.

Regarding the issue of poverty, some Sisters felt that direct services to persons who were poor were more important, citing a systematic or cultural poverty that prevented people from moving out of poverty. This theme of structural poverty will be repeated in the other core concepts. While the number of Sisters who included this concept in their response was small, it nevertheless raises a critical question for further study: how can access to the means of social communication be used to confront unjust societal structures that prevent people from moving from the digital divide to digital inclusion? So critical are these survival needs, the Sisters felt, that there was little time or resources to be diverted to technology.

*Social Communication and Cultural and Educational Deprivation*

The second core concept explored the relationship between social communication and cultural and educational deprivation, particularly as a root cause of poverty. Respondents agreed (78%) that education is a key factor in moving out of economic poverty. A Sister from Korea mentioned that removing ignorance gave one the ability to raise one's social position and quality of life. Another Sister in the United States ministering in a school with a high concentration of families experiencing poverty noted the cyclic nature of poverty. "Any deprivation," she said, "leads to some form of poverty. Certainly educational deprivation leads to material poverty which leads to poverty on other levels which leads to material poverty…and the cycle goes on." Educational deprivation not only impacts one's economic status, it is a factor that affects the entire country. One Sister poignantly wrote, "If a child in Africa is given a pencil instead of a gun and the opportunity to go to school, there will be hope in Africa."

While the relationship of social communication to educational deprivation was clear, the impact of cultural deprivation was less important for Sisters ministering in more economically stable areas. Other Sisters, however, noted various groups or classes of people were often further exploited by government control of the media or denial of basic infrastructure, thus perpetuating cultural isolation. As in the discussion of the first core concept, job opportunities and access to education were critical indicators of the impact of access to the means of social communication, especially the Internet. The reality of systemic poverty makes improvements in the cultural environment especially difficult. This suggests that the larger issue of the global digital divide has yet to be addressed by governments, thus

preventing entire populations and geographic regions from the benefits of globalization and communication technologies.

*Social Communication and Empowerment of Women*

The third core concept in the open-ended section of the survey focused on the relationship of social communication to empowerment, especially of women. For 88% of the respondents, access to communication technologies had the potential to significantly empower persons. This empowerment was most often the result of increased access to education (17%) and basic literacy, especially in English. Three other indicators, however, appear to be unique to the issue of empowerment of women. The Sisters responded that women, particularly in countries that have traditionally subjugated women, see issues of control over factors affecting one's life as able to be improved with technology access. Knowledge of one's rights (14%), and the fact that information itself has the potential to empower (20%) give women a greater sense of independence and self-confidence. When women were given access to knowledge through technology and the Internet, they were able to more effectively network among themselves and advocate for improvement of their situation. Networking for health information and opening a market for their goods and services were also mentioned as signs of empowerment. Information technology has the power to increase solidarity among women, and to "bring their reality into relief."

The respondents that gave a qualified answer regarding access to technology and increased sense of empowerment felt that technology alone could not impact the situation of women. Basic needs, lack of education, personal motivation, and more complex cultural factors had to be addressed before technology could favorably impact women. Nonetheless,

most agreed with the Sister who wrote, "Preparing women to utilize technology can open vistas of possibility for their education that leads to greater independence and dignity."

## A Global Perspective

The Sisters ministering in Africa saw a direct link with technology access and job opportunities. Access to technology alone, these Sisters believed, cannot alleviate poverty. In their ministries the overwhelming poverty presents daily basic needs to be met. As one Sister wrote, "The primitive shouts!" A Sister in Uganda who declined to complete the survey gave an insightful reason: "Life has been too busy here in Uganda for me to do your questionnaire. And some days we can't get into Internet because of lack of sun for our solar power equipment."

Only if individual skills are developed and there are jobs available will technology impact poverty levels. Access to educational and cultural resources has an indirect, but nonetheless critical link to poverty alleviation. More educational equipment and distance learning opportunities increase one's opportunities for productive employment, which, in turn, improves one's economic status.

Women's opportunities also increase with technology access that allows them to act together on issues that impact their status. Because of the low cost of text messaging, the cell phone has become the only media that low-income groups of women in rural areas can use. It gives the women a "voice," and has become a "status symbol" for them. The Sister who conducts regular programs for these women wrote that other technologies, such as audio-visual equipment, DVD players and computers, and especially a video camera would promote the skills of the women who are gifted in their cultural music and dance. Another spoke of technology as opening up other world and local situations that can help the women

gain not only knowledge, but also the power and will to change. Cultural beliefs often prevent women from moving out of the cycle of poverty: "Our ancestors did it this way . . . We can't move out of this home and compound because it is part of our heritage and we must pass it on to our children." Just being able to see other women on TV in professional roles seems to give women courage to stand up for their rights and take a stand on issues affecting women in general. Access to technology is powerful in alleviating oppression and enhancing the dignity of women, observed a Sister in Tanzania.

For the Sisters in Brazil, technology "can promote solidarity and unity among the most poor, and break barriers between the poor and the rich." It can open horizons and perspectives that give the poor another vision of the world. "They (technology resources) alleviate poverty in the sense that those who do not have these resources become excluded." However, there must be a minimal condition of food, housing, school, and health care for technology to have any impact in alleviating poverty. In Brazil access to technology is considered a "second literacy" which is necessary for job opportunities. But the Brazilian Sisters also noted that the first resource in poverty alleviation is the human resource, the teacher. Poverty, they felt, is not only a lack of access to technology or deprivation of education; it is the result of unequal distribution of goods and profit and a more basic deprivation of human rights. Their view of the influence of technology on the quality of life depended on "how we use them," whether they "awaken to life, to learn, to think, to read, to write, to relate." All these make a person feel valued and having a dignity and mission to carry out. The fact that knowledge and information impart power was linked to the importance of formation and wisdom in the use of these resources.

The situation in India was clearly summarized in the Sisters' view of technology access and job opportunities. "Access to technology resources alone cannot alleviate poverty in my country," wrote one Sister. "The State and the central government must implement programs of employment that fetch a decent salary for the common people. This will alleviate poverty in India." The root cause of poverty in India, said a Sister from the technology-rich Bangalore area, "is the disproportionate distribution of the wealth of the country and the segregation of people as the rich and the poor." The corruption of the politicians must be addressed before poverty alleviation efforts can be effective. Especially in the rural villages, technology access is important in providing education and the impetus for societal change. One Sister wrote, "Educational deprivation is the worst form of deprivation because it is like being blind and deaf. Many of the rural women I work with are so dominated by their in-laws and husbands that the knowledge acquired by these women may even cause harm unless the whole village society is transformed." Another Sister noted, "Women are the best agents to be educated. In turn, they educate the family, neighborhood, and the society." According to the Sisters, technology has the potential to expose corruption that exists in regard to employment in India. "Many girls who have the educational qualifications are unemployed because they do not have the money to bribe officials. If they had the technology to get in touch with the media or an NGO (United Nations Non-Governmental Organization), they could expose such corruption."

While strongly agreeing with the statements of the survey, the Sisters from South Korea raised other issues, particularly psychological development and the improvement of women's social position. Concerns regarding the content of the information provided by various technologies were voiced. "The use of computers and the exchange of information

through the Internet have been most helpful to connect people and cultural and educational resources. But there are some negative aspects at the same time. In Korea the psychological development is far behind the technological development in many aspects, so people experience psychological poverty and panic. "I want to emphasize," this Sister noted, "that the quality of content takes precedence over the technological development." For women in South Korea, advances in technology have significantly impacted the time women have for "self-cultivation" and creative works that develop their talents and potential. Telecommuting and job opportunities in the creation of multimedia have improved women's social position. However, poverty is both historic and systemic in parts of South Korea where the Sisters minister. "Even communism could not solve this problem, . . . This is the result of the whole society, and the gap between wealth and poverty continues to widen." While technology plays a part in poverty alleviation, "it cannot be the ultimate solution of poverty." The answer, the Sisters believe, is in education that connects people to resources and prepares them to secure meaningful employment.

In Papua New Guinea educational deprivation is often the result of geographic isolation due to natural barriers such as mountains, swamps and rapid flowing rivers. "The remoteness of some people deprives them of access to roads, towns, books, and even people to teach them," said a Sister who ministers among AIDS victims and their families. "If electricity were available and reliable, then technology would alleviate this educational deprivation." The video camera is especially powerful as a tool in this educational process. When she interviews a woman on camera, said one Sister, "she speaks out freely." Sharing their concerns via the video camera also allows social issues, especially tribal conflict, to be exposed and consequently addressed. One Sister from the United States spent a six-month

immersion experience in Papua New Guinea teaching computer to the girls in the Notre Dame high school. "I often thought about my teaching computers to the girls who may never even see a computer again. However, my experience of seeing them so eager to use the computer told me that they have every right to use the computer and the Internet to open up possibilities for themselves." The enthusiasm of these girls was so compelling, Sister noted, that "if our USA students and families really saw and heard from our students in PNG, hearts would bend to provide them better opportunities for education, employment, and health care." There is "a danger of ruining a beautiful way of life," Sister continued, referring to the cultural richness of tribal life, "yet technology could help the people so much."

Two Sisters responding from Indonesia agreed with the value of access to technology, but emphasized the "negative effect" that leads to consumerism, and their being "choked" by the expense of credit cards. Access to technology also gives one knowledge, literacy, and power in a society where "the more educated people often fool the illiterate." This phenomenon requires a maturity and wisdom in the use of technology, they both noted, "or we'll be enslaved by modernization and capitalism."

In the Philippines, women often become very young mothers. A Sister who ministers in the international novitiate with Philippine women in formation for religious life, shared one woman's empowering experience. "One young woman in my ministry has achieved a whole new concept of herself as she discovers that she can learn basic math skills, reinforced by interactive exercises on the Internet. She has grown greatly in self-esteem, as she has discovered herself capable of mastering English, a language she could not speak two years ago. It is delightful to watch her become empowered as any student in America could be. Her background is poor in education as well as in family life."

Issues of government control and economics dominate the situation in Nicaragua where Sisters of Notre Dame are beginning a new mission. "In Nicaragua," Sister wrote, "people can receive an education, but not have jobs available. Those who wish to seek work elsewhere deplete the town of its educated people. Nicaragua has battled with the lack of infrastructure and a government able to implement policies that will help people." Even though it has natural resources, Nicaragua suffers from "governmental dysfunction and lack of infrastructure." While public education is free, people must still pay for books and uniforms which are unaffordable for most. In the mountainous regions where the Sisters minister, there are no schools so "people remain under-educated." Technology access would help reverse this situation, and the Sisters are eager to seek the resources needed to begin.

The Sisters ministering in the United States strongly agreed that technology was a critical component of poverty alleviation, and increasing the level of access for the students further increases the likelihood of positive results. Technology increases motivation and competence for job opportunities. It creates relationships that can decrease marginalization especially among the economically poor. Technology access is critical, as one Sister expressed, "because there are almost no skilled jobs that don't require computer skills, even in art and music." Without technology skills, people have difficulty finding employment in the information economy. Women are especially affected by equal access to technology. In fact, one Sister commented, "access to information through technology has given some women the courage and needed information to escape from domestic abuse. Those who are isolated are trapped." Educational degrees available on line and technology jobs at home also support women in their family roles. The power to connect with others is another aspect of technology often cited by the respondents, because it "can be used to let people know they

are not alone and that there are resources to help them." The Gospel, too, can be promoted through technology just as any other significant message. With visual images made possible through communication, the "haves" can be educated to the situation of the "have-nots" in a manner that gives rise to Gospel solidarity and responsibility.

The Sisters representing Germany, Italy, and England echoed the importance of information access as well as the priority of the human person over technical training. They noted the value of technology to enhance the dignity of women, as well as the importance of having a "critical acquaintance" with the new media.

In summary, the respondents from all parts of the congregation exhibited a clear but realistic agreement with the notion that access to technology, particularly as a tool in education, had the potential to impact poverty and economic opportunity, to empower, to promote solidarity and community, and to bring the marginalized into the mainstream of global society. The Sisters also recognized the unique characteristics of their ministry situations. As important as technology access was viewed, it was still subordinate to the development of the human person and traditional cultural values. Technology can never replace the teacher or the human contact in the ministry setting. While technology is important in poverty alleviation, it is not the only factor in the solution. The presence of the caring person, the committed teacher, and the compassionate minister must enrich the experience and exchange. In short, technology could be compared to a bridge that links people in the global community and opens new possibilities for employment and educational advancement. It is a tool, albeit a powerful one, which, when placed in the hands of the motivated student and guided by the hand of the experienced educator, has the potential to create a future different from one's present. Technology is the connection—virtual as well as

material—that has the power to bring the margins of the world's poor into the mainstream of a global society.

For the Sisters of Notre Dame, the use of social communication cannot be separated from the concepts of evangelization and compassion in the name of the Church and the collaboration made possible through the network of Sisters throughout the world. The underlying commitment to all forms of education and pastoral ministry in the name of the Gospel is the supportive structure to the response of the Sisters at this point of the congregation's history. The challenge of globalization in the twenty-first century is a call to pick up the new tools of this generation, to learn the new language and culture of the digital age, and to utilize them in a new paradigm for the same fundamental mission. This is particularly relevant to the congregations focus on education. The instruments of social communication are positive tools for the development of the human person and the transformation of the human family. The right to education in the global society of the twenty-first century cannot be separated from the right of access to the means of social communication. Each local ministry of the Sisters of Notre Dame has global dimensions, and doing nothing to address the digital divide is no longer an option.

Knowing the impact of the digital divide throughout the international congregation, and committed to the apostolic ministries of the Church, it is imperative for the congregation to respond to this global challenge. In the next chapter the data analysis is integrated into a theologically-based pastoral plan for social communications that proposes strategic actions to address the digital divide as a matter of social justice and directly related to the congregation's charism and mission.

# CHAPTER V

## REFLECTIONS ON PASTORAL PLANNING

*One might say that the first pastoral plan in communications was Creation: God called things into existence and saw that they were good; the second pastoral plan was Revelation: God communicated the special truths He wished the human race to know about Himself and about themselves. The third pastoral plan was the Incarnation: God became man; the Word became flesh. The fourth pastoral plan involves evangelization: how to communicate the significance of Creation, the richness of Revelation and the tremendous reality of the Incarnation to those who can otherwise easily lose their way. In the development and carrying out of that pastoral plan, we have the assurance of being aided by the Holy Spirit who, we hope, will use us as grateful instruments of the living God in bringing the message of the meaning and destiny of human life into a searching world.*

—John P. Cardinal Foley, Foreword, *Pastoral Planning for Social Communication*

In the previous chapters this project examined the theological framework of social communications in its Trinitarian, incarnational, and ecclesial dimensions. It drew from this theology social justice implications based on the inherent dignity of the human person who has the right to communicate, the right to a culture consistent with that dignity, and the right to community. The study further examined the cultural and ministerial context in which the Sisters of Notre Dame carry out their mission around the world and attempted to identify and assess the essential elements for the effective use of the instruments of social communication at this time in the congregation's history. In this chapter the theological framework, the social justice imperatives, and the specific ministerial context will be brought together in a pastoral plan for social communication as called for by the pastoral instruction *Aetatis Novae*. The plan attempts (1) to articulate a communication vision based on the attitudes and perceptions of the Sisters regarding the communication technologies specifically, (2) to map a congregational strategy in response to the critical needs and obstacles that challenge the

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Sisters in ministry, and (3) to formulate specific goals, objectives, and strategies that begin to address the communication needs of the international congregation. Finally, and most important, this pastoral plan is presented on the premise that the digital divide can neither be ignored nor left to the provinces to address. It must be confronted with an array of strategies and a coordination of strengths and resources that—literally and virtually—network the Sisters of Notre Dame, empowering them, their collaborators, and those entrusted to them, for the work of the Church and the proclamation of the Gospel in these times.

This chapter presents the rationale for pastoral planning as proposed in *Aetatis Novae,* reviews selected pastoral plans of religious congregations, episcopal conferences and dioceses, and structures the elements gleaned from the project research into an integrated, theologically-based pastoral plan for social communication for the Sisters of Notre Dame.

## Rationale for a Pastoral Plan for Social Communication:<br>*Aetatis Novae* Revisited

Theologically-based planning for social communication rests on the twin beliefs that God is self-communicating and that the Church communicates God's Word. In response to the action of the Spirit, pastoral planning is directed first to the people who are recipients of God's communication and who are also partners in the human dialogue. The pastoral instruction *Communio et Progressio* proposes the vision that communication creates community, not merely by the exchange of ideas, information, and emotions, but through "the giving of self in love."[1] Communication not only points toward unity; it provides the "effective means for the cultivation of that charity…which is at once the cause and the

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[1]*Communio et Progressio,* 11, and *Aetatis Novae,* 6.

expression of fellowship."[2] With communication as a foundational theological premise, *Aetatis Novae* further calls for a sustainable plan or program that not only uses new technologies, but uses them for the renewal of community both in the Church and in society. Such renewal begins with the intensification of communication among those in Church and ministry leadership, and with the intercommunication among ministries that leads to analysis and planning for the compassionate response to identified ministry needs.

A second, but related dimension of theologically-based pastoral planning is what Robert A. White calls "a communication context for 'conversion to community.'"[3] This building up of community is the result of more than individual moral conversion. It is the fruit of specific, public, committed actions that witness to the bonds of community. It is conversion *to* community and transformation *of* the community. Central to evangelization, catechesis, and education is the sense of Christian community which witnesses to the presence of Christ, and calls for clear signs of reflection and discernment, ministry to the needs of the community, and action for justice. This further implies the effective use of the range of communications available—from oral communication to formal religious multi-media programs and public broadcasting, from parish posters and bulletins to a dynamic web presence—all of which place the Gospel and the Church in dialogue with the culture and life experience of the people. Theologically-based pastoral planning implies constant attention to cultural change, particularly the change that results from the impact of globalization and emerging information and communication technologies.

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[2]*Communio et Progressio*, 12.

[3]Robert A. White, S.J., "Communication Planning for Church Renewal," in *Pastoral Planning for Social Communication* (Montreal: Paulines: Bibliothèque Nationale du Québec, 1998), 26.

Media, understood in this context as the full range of instruments of social communication, is always to be seen as service—to the human person and to the formation of community. *Aetatis Novae* focuses on five areas impacted by modern technologies for which the media stands in service, all of which have implications for pastoral planning.[4] First, the media is at the service of persons and cultures in a way that stimulates interpersonal communications rather than substituting for it. Of itself, media is neutral. The Church recognizes the need for critical evaluation of the media, and proposes the ethical and moral criteria for the use of the means of social communication. Second, the media is at the service of dialogue with the world, assuming "an active, listening presence" which promotes respectful dialogue based on common values, and which applies Gospel values to contemporary realities. This implies the defense of human cultures and the preservation of traditional folk media and alternative forms of expression. It also acknowledges the desire and right of people to an equitable distribution of information and the tools of communication so that people may participate actively and responsibly in the larger conversations that affect their lives. Third, the media is at the service of human community and progress. Church communicators proclaim the transcendent dignity and destiny of the human person in Jesus Christ, and stand in solidarity for justice in a way that promotes the integral development of both individuals and societies. While recognizing that modern communications can exacerbate social problems, the pastoral instruction also sees the means of social communication as "the privileged way" in contemporary society for the transmission of culture in a way that rejects any form of domination and manipulation by the media. Fourth, the media is at the service of ecclesial communion, that is, the honest and

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[4]*Aetatis Novae,* 7-11.

respectful sharing of information and opinions among members of the Church, a right based on baptismal equality and dignity, and diversity of the roles and functions within the Church's structure. The importance of this ecclesial communion raises the challenge of the development and promotion of the Church's own media of social communication. *Aetatis Novae* places a pastoral priority on the formation of specifically Catholic means of social communication, such as the Catholic press and publishing, Catholic radio and television, media relations programs, and training programs for Catholic media professionals. For the Church, social communication is not a separate program or ministry.  It is integral to every aspect of the Church's mission—a mission that is, at its core, communication. Fifth, the media is at the service of what Pope John Paul II called the "new evangelization." This evangelization is two-fold: (1) the use of the media to spread the Christian message and the Church's faithful teaching of that Word with the same zeal characteristic of the apostolic age, and (2) the evangelization of the new culture created by communication technologies. Today's evangelization, states *Aetatis Novae,* "ought to well up from the Church's active, sympathetic presence within the world of communications."

In summary, a theologically-based pastoral plan for social communication relies on the prophetic action of the Spirit to discern the signs of the times and the tasks of the Church in the media age. The right to communicate emanates from the right to religious freedom itself, and the right to a life consistent with the dignity and transcendent nature of the human person.[5] Every ministry of the Church is challenged to place a high priority on pastoral

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[5]John XXIII, Encyclical Letter *Pacem in Terris* On Establishing Universal Peace in Truth, Justice, Charity and Liberty, (1963), 12, Vatican, http://www.vatican.va/holy_father/john_xxiii/encyclicals/documents/ hf_j-xxiii _enc_11041963_pacem_en.html (accessed January 21, 2009).

planning that involves the effective use of the means of social communications, and to

approach the task with an "urgency" that adapts to the rapidly changing media context, for

the fundamental reason that "what communication in the Church means is based upon the

realization that the Word of God communicates himself."[6]

## Models of Pastoral Plans for Social Communication

The 1992 pastoral instruction *Aetatis Novae* is the starting point and reference point

for social communication planning. Now more than fifteen years later, the question may be

raised as to the experience and the results of pastoral planning. A review of existing pastoral

plans provided perspectives and benchmarks to be considered as a pastoral plan for the

Sisters of Notre Dame came into focus. This overview will be presented in two parts: first, a

brief examination of characteristics of pastoral plans of episcopal conferences and dioceses,

and second, a more detailed review of selected plans of religious congregations.

### Pastoral Plans in "View"

An electronic search of pastoral plans for social communications developed in

response to *Aetatis Novae* suggested to this author three categories of plans based on three

distinct views of communication. The first type of plan focuses largely on the instruments

themselves that mediate the interaction between the communicator and recipient of the

communication. This "instrumental view" envisions communication as an array of tools and

skills. The elements of the plan deal with their acquisition, organization, training, and

programming. There is also the tacit assumption that those to whom the plan is addressed are

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[6] *Aetatis Novae,* 10.

part of the post-literate or digital age in which access to multimedia and multisensory forms of communication technology is the norm. The "Pastoral Plan for Church Communication" for the United States will be discussed as an example of an instrumental plan.

The second type of pastoral plan is that which approaches social communication from the perspective of inculturation or cultural context. Recognizing the positive and negative effects of globalization, these plans center on the impact of social communication on the person and on the human community. The exchange of information, social interchange that fosters collaboration, the growing independence of the user and the progress of the nation, the formation of community, and the pastoral context are aspects of the Church's efforts in inculturation of the new media age and the proclamation of the Gospel in the new media culture. In view of the perspective of inculturation, these plans take into account both the traditional and modern means of communication, seeing the two forms as complementary in a given society or nation. The plans also assume an oral and literate culture with a rich heritage of music, dance, stories and acting, giving the plans a sociological and linguistic basis. As might be expected, this second type of pastoral plan that prioritizes the cultural context of social communications can be found in developing countries where the digital divide has not yet been bridged. Two examples discussed below are plans of the Pan-African Episcopal Conference and the Catholic Bishops Conference of India in conjunction with the Federation of Asian Bishops Conference.

The third view of communication is the "integrated" approach that weaves social communications into a broader pastoral plan, usually of a diocese or major Church-related organization. Integrated plans, like the instrumental plans, direct the use of specific instruments of social communications within the diocese. Like the inculturation model, these

plans contextualize the use of communication technologies within and at the service of the various diocesan ministries. However, the integrated plans see communication as neither optional nor peripheral, but rather as an integral element of evangelization and pastoral ministry. Communication is the defining factor in creating culture and constructing meaning for both the communicators and the recipients of the message. Consequently, in an integrated plan communication itself becomes the focus, the context, and the culture in which the Church's ministry takes place. Because integrated plans incorporate a broad spectrum of ministries with some degree of specificity, these tend to characterize diocesan pastoral plans. Some examples—among many—to be discussed briefly are the plans of the Dioceses of Raleigh, North Carolina and Lexington, Kentucky.

The models selected to illustrate types of pastoral plans for social communications either emerge from or have similar characteristics to countries or regions in which the Sisters of Notre Dame minister. Because the ministry of the congregation does not take place in isolation but in collaboration with the local Church, it is important that there is an alignment and coherence between a congregational pastoral plan and that of the diocese or episcopal region where the plan will be implemented.

"Instrumental" Plans: Technology at the Service of Communication

The *United States Pastoral Plan for Church Communication* provides a national vision of social communication for the use of mass media and new technologies.[7] The purpose of the plan is "to promote community and parish life, spiritual growth, the

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[7]United States Catholic Conference (now United States Conference of Catholic Bishops), *United States Pastoral Plan for Church Communication*, (1997), USCCB Office of Media Relations, Hereafter cited as *Pastoral Plan for the United States*.

proclamation of the Gospel, and Church participation in the life of our nation." The plan envisions the use of communication in support of the mission of the Church in the United States of America, particularly through participation in the media both locally and nationally. This goal leads to seven "specific actions" which form the structure of the plan and organize both national and diocesan strategies. These actions are: (1) evangelizing; (2) influencing values, judgments, and actions of U.S. society; (3) telling the Church's story; (4) protecting the communication environment; (5) teaching communication; (6) reflecting systematically on the quality of church communication; and (7) supporting one another in a ministry of communication. While the national plan is general, it directs dioceses in the United States to spell out local goals with special attention to the parish setting where "the Church most directly communicates with her people, especially through God's word proclaimed in the liturgy and through a variety of educational programs." Although the overall plan for the United States is based on the Church's theological vision for social communication and focuses on Church's evangelizing mission, the strategies proposed both at the national and diocesan levels emphasize the instrumental dimension, the programmatic use, and supporting structures of communication, specifically in regard to the mass media of print, video, film, radio, television, cable, as well as new media and new technologies, in support of the Church's mission. The *Pastoral Plan for the United States* recognizes the complexity of the communications environment and the urgency of the Church's response. That response must necessarily be to create and strengthen the Church's own communications capabilities and technical competencies at every level in order to be a credible and clear voice among the many competing, and often dissonant, voices in contemporary culture.

"Inculturation"Plans – Communication at the Service of the Person and Society

A different approach to pastoral planning for social communications is evident in the pastoral plans of the Catholic Bishops Conference of India,[8] a part of the larger Federation of Asian Bishops Conferences, and the Episcopal Conferences of Africa and Madagascar.[9] In these countries the focus is less on the instrumental and programmatic nature of communications, and rather on the urgency of the inculturation of the Gospel in the "new culture" that has emerged in the communications age, and which "constitute(s) a powerful and unavoidable force" impacting the continent. The relationship of media, human dignity, and human development is a foundation for a new pastoral activity in Africa where communication is "the center and backbone of evangelization"[10] and where globalization presents either the hope of an end to the depths of abject poverty or a gateway to a new slavery. Because of the enormity of the need as well as the generally negative image of Africa presented by global media, the Bishops call for a pooling of, or collaboration among journalistic and media resources to correct this distortion. Throughout the pastoral plan for Africa the instruments of social communication are always in service to the broader goals of evangelization, human dignity, and economic development. The plan recognizes that, alone, the Church in Africa cannot overcome the economic obstacles presented by conditions of extreme poverty and an underdeveloped system of communication. Communication does not

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[8]Catholic Bishops Conference of India, *National Pastoral Plan for Social Communications,* (2004), CBCI, http://www.cbcisite.com/National%20Pastoral.htm (accessed August 28, 2008). Hereafter cited as *Pastoral Plan for India.*

[9]Pan-African Episcopal Committee for Social Communication, *A Communicative Church*, (1995), SECAM: Symposium of Episcopal Conferences of Africa and Madagascar, http://www.sceam-secam.org/showpdfs.php?id=12 (accessed August 28, 2008). Hereafter cited as *A Communicative Church.*

[10]Ibid., 3.

take place in the abstract, but rather in a specific time and space. For this reason, the cultural context of social communication in countries such as those in Africa suggests the necessity of a broader pastoral response to the digital divide that builds on the strengths and hopes of the African Church, and, in justice, calls forth solidarity in a spirit of an empowering subsidiarity. The pastoral plan of the Pan-African Episcopal Conference "hopes to facilitate a calculated evolution and a coordinated and befitting entry into this new civilization."[11]

In India communication networks are better established, so communication technologies are viewed as critical to "the proclamation of the Gospel to every corner of the continent." Like the Pan-African Episcopal Conference plan, the pastoral plan for India echoes the same aims and guiding principles. The aims of social communication in India center on the unity and advancement of all peoples so that they are able to cooperate with God's plan of salvation, the authentic integral development of all persons, and the respect for the right to information and access to the means that make it possible.[12] The plan articulates the Asian values of God-centeredness and the need for promoting the common good to meet the needs of society. It proposes efforts to move communications from a secular media that is not always people-oriented and liberating, to an "alternative, culture-based, indigenous and people-oriented communication" that empowers people with knowledge and skills and a

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[11]*A Communicative Church,* 56.

[12]cf. *Communio et Progressio,* 34. "Modern man cannot do without information that is full, consistent, accurate and true. . .With the right to be informed goes the duty to seek information. Information does not simply occur; it has to be sought. On the other hand, in order to get it, the man who wants information must have access to the varied means of social communication. In this way, he can freely choose whatever means best suit his needs both personal and social. It is futile to talk about the right to information if a variety of the sources for it are not made available."

"deep and communicating spirituality."[13] One unique characteristic of the Pastoral Plan for India which, as a continent, is an oral and literate culture emerging into the digital world, is the emphasis on promoting alternate media as a way of reaching those most affected by the digital divide. The plan proposes "to develop systematically, seriously and purposefully alternate media such as folk arts, dance, drama, music, . . . street-plays, Christmas cribs, Passion scenes, etc. to reach out to the least and the last of society."[14]

In summary, the continental plans for both Africa and India rest on the importance of social communications for the good of the individual and society as a whole, the use of social communications to enter into dialogue with peoples and cultures, and the promotion of human dignity and human rights, especially of the marginalized and neglected. Unlike instrumental models, the pastoral plans of Africa and India place modern communication technologies at the service of the larger development goals of the continents, and in a complementary role with the traditional forms of communication that characterize its rich cultural heritage. Overall, these plans are realistic about the overwhelming economic obstacles in this area of the globe, but reveal an enthusiasm and motivation to use the power of social communication to both unify their nations and "to build a 'community of communities' of all people in the spirit of Jesus Christ…"[15]

"Integrated" Plans – Communication at the Service of All Ministries

The third model of pastoral plan views communication as the central element of evangelization and pastoral ministries. It is the defining factor in the transmission of the

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[13]*Pastoral Plan for India,* 6.

[14]Ibid., 8.8.1.

[15]Ibid., 7.

message, the creation of the culture, and the transformation of both the communicator and the recipient of communication. Communication itself is a ministry, not in isolation, but in support of and at the service of all other pastoral ministries. Every ministry of the Church originates from the Gospel mandate to proclaim the Good News of Jesus Christ in every age, a message that is mediated through human witness and human voice, through sacramental signs and transforming words, through compassionate deeds and works of justice. While the tools themselves are "instrumental," the integration of the tools in every aspect of ministry brings their power for transformation into the service of the Gospel. Integrated plans place communication as the starting point and the reference point for every Church ministry. Integrated plans, usually diocesan in scope, see social communication as strategic and vital for effective ministry, and as critical for planning, coordinating, and executing ministry in the new communications age.

A search for diocesan pastoral plans yielded a wide range of attempts to articulate and coordinate social communication in ministry. Some plans are job descriptions of the director of the diocesan television studio, or a list of services available through a diocesan office of communication. Other plans focus on a standardized computer system throughout a diocese or the need to create a network for ordinary communication between diocesan and parish staffs. However a few plans rise to the level of integrated plans in which an understanding of communication is the foundation and the strategy for every ministry. These plans are not isolated pastoral plans for social communications, but rather comprehensive plans for diocesan ministry. Two plans from dioceses in which the Sisters of Notre Dame serve that

illustrate this integration are the pastoral plans of the Diocese of Raleigh, North Carolina,[16] and the Diocese of Lexington Kentucky.[17] For both dioceses, the plans are long-range diocesan staff plans that outline diocesan goals and set the direction for diocesan staff leadership. Examples of integrated plans that are addressed to the entire diocese could also be cited.

In both the Raleigh and Lexington diocesan plans, communication serves every other ministry, either directly, such as in diocesan run radio and television stations and web sites, or in a consulting role for marketing, publications, programs, and advancement efforts. But the power of communication goes beyond these direct roles to the support of evangelization and outreach efforts, to the impact of Catholic spirituality and values on the local parish and larger community, to the quality of Catholic schools and the vitality of catechetical programs. Communication undergirds social justice efforts from homeless shelters to job programs, and forms a vital link between the Bishop and his local Church. Communication influences the personnel that are hired, and the allocation of resources for ministry. It places the compelling call of Jesus Christ in the cultural locus where life vocations are being discerned and moral decisions are being made. Just as the Church itself makes use of images, sounds, and signs to reveal the divine realities, so too, the tools of modern communication help to incarnate, as it were, the person and message of Jesus Christ in the new media culture and language.

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[16]Catholic Diocese of Raleigh, "Long Range Staff Plan July 2005 – June 2008," http://64.233.167.104/search?q=cache:t93HQqusmx4J:www.dioceseofraleigh.org/docs/diocese/diocesan_long_r ange_plan.pdf+diocese+social+communication+plan&hl=en&ct=clnk&cd=4&gl=us&client=firefox-a (accessed August 29, 2008).

[17]Catholic Diocese of Lexington, "Mission, Vision, and Values Statements & 2008-2010 Strategic Priorities," http://64.233.167.104/search?q=cache:qi4D-2cQkCIJ:home.catholicweb.com/lexington/files/2008-01Strategic_Planning_Document_in_Reproducible_Booklet_Format.pdf+diocese+social+communication+plan &hl=en&ct=clnk&cd=35&gl=us&client=firefox-a (accessed August 29 2008).

For this present study the diocesan leadership plan is similar in scope to the proposed congregational plan because it is addressed to those in leadership roles with responsibility for a variety of ministries. This integrated approach to communication and ministry will serve as a model of the plan for the Sisters of Notre Dame.

## Theological Presuppositions

Before discussing pastoral planning in religious congregations, a final word might be said of the models presented above. One element that appears—in varying degrees—in nearly every pastoral plan examined by this author is what might be called their theological presuppositions. The plans articulate, some at length and some in brief, the Church's theology of communication: the Trinitarian source of all communication, the revelation and incarnation of the Person of the Word that is communicated, and the ministry of the Church that proposes the Word to each generation.

While each model outlines a different view of communication, each plan also suggests similar views of Church. Instrumental plans that focus on the use of the tools of communication as transmitters of the message of the Gospel emerge from a view of Church as *institutional* and *kerygmatic*, proclaiming the word of truth and calling for a commitment of life to be bearers of this Word. Pastoral plans that focus on the cultural context of the communication process and the persons involved in the dialogue, have their roots in a *sacramental* and *communion* model of Church in which the Word is incarnated in words, persons, signs, and symbols, and which communicates primarily through the fellowship of communal life. Finally, the integrated models of pastoral plans suggest the *secular-dialogic* model which places the Church in dialogue with the technical advances of the communication age and the resulting "culture" it has created. The challenge for the Church is

to move from communication in isolation to communication integrated in every aspect of its evangelizing and pastoral activity. Pastoral planning is more than a process or the creation of a document; it is itself "renewal and a continually new Evangelization."[18]

Plans of Religious Congregations—Communications at the Service of Charism and Mission

The previous discussion of models of pastoral plans identified three dimensions or perspectives from which to approach this process. Social communications can be viewed as functional to ministry, as influencing the context and culture in which ministry occurs, or as strategic and vital to ministry. In this part of the review of models of pastoral plans the focus changes to a fourth dimension: social communication as integral to the charism and mission of Roman Catholic religious congregations. If the Church recognizes social communications as "the privileged way" for the creation and transmission of culture, and in defense of liberty and respect for the dignity of the individual as well as the authentic culture of peoples,[19] the question turns to its relationship to religious congregations whose charism and mission is consonant with these goals. A search for examples of these plans yielded very few. One reason for this is that *Aetatis Novae* directed its urgent call for pastoral planning specifically to episcopal conferences and dioceses; but it also suggests that many religious congregations still view the instruments of social communications *ad extra,* as it were, outside of their main ministry rather than integral to it. Two models illustrate how the identity and ministry of a religious congregation not only impact, but energize the use of social communication in ministry.

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[18]White, 39.

[19]*Aetatis Novae,* 13.

The San Francisco Province of the Salesians in its "Province Pastoral Plan 2004-2007" devotes a specific section of the plan to social communication.[20] As "educators of the faith," the Salesians see the role of social communication as both informational and relational, and as supporting the five themes of the pastoral plan: the Call to Holiness, Fraternal Community, Youth Presence, Formation, and Resources. For each of these themes, the plan gives goals, strategies, and tactics. The Call to holiness, for example, stresses spreading of the Salesian charism. The strategies and tactics identify specific publications and the province website to be used more effectively to this end. Likewise, fraternal community is to be not only revealed but also fostered through various means of communication. The evangelization of youth is to be a priority in all publications and through the use of all province communications tools; media education is to be included in the pastoral plan of each of the province ministries. Multi-media education, at every level of initial formation, is to be required of all Salesians in training. Finally, personnel are to be prepared and resources targeted for these communication goals. It is not surprising that a religious congregation whose apostolic focus is on the education of youth would understand and strategize its use of the instruments of social communication in the current media culture in which these youth are immersed. What was found in the pastoral plan of the San Francisco province of the Salesians was repeated in the pastoral plans of several other Salesian provinces worldwide. In every case social communication was clearly an apostolic priority and integral to the founding mission of education and evangelization. The plan notes, "The journey of faith of the young demands from the community a new form of communication."

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[20]Salesians of Don Bosco San Francisco Province, "Province Pastoral Plan 2004-2007: Social Communications, http://www.donboscowest.org/youth_ministry/past_plan_2004/plan2004_communications.htm (accessed August 29, 2008).

The plan also coined the term "educommunication" which includes media education, the use of media in the schools and pastoral ministries, and expanded dialogue with communicators in various fields. However, educommunication is an even richer concept, for it "emphasizes a communal dimension, perhaps even a political one, in that it ensures the formation of people who are creative and aware of the democratic value of media for the common good."[21] The plan suggests a fundamental understanding of the importance of the congregation's engagement with communication technologies for the purposes of its founding mission. The connection between community and charism strengthens the plan and assures that policies and strategies are faithful to the Salesian charism and its goal to "empower media to be at the service of education, evangelization, and development."[22]

A second model that takes into account the pastoral implications of the new reality of modern communication technology is that offered by the Missionary Society of St. Thomas the Apostle in India. The Society's document *Guidelines for Communication Ministry*[23] presents the theological vision, along with the formation strategy and administrative norms that serve the Society's charism of *mission ad gentes,* the communication of the Gospel to all peoples. The document is called an "extraordinary pastoral-missionary plan for social communications" by Father Joseph Palakeel, a priest of the Society, and an expert in communication theology. Its "innovative theological vision of communication and the

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[21]Salesians of Don Bosco AustraLasia, "Province Communication Plan," http://www.bosconet. aust.com/com/manen/ch01.html (accessed August 29, 2008).

[22]Salesians of Don Bosco East African Province-AFE, "Reflections on our Involvement in Social Communications in AFE," http://www.dbafe.org/pages/beams.php (accessed August 29, 2008).

[23]Missionary Society of St. Thomas the Apostle, "Guidelines for Communication Ministry," www.mstworld.org/Subpages/DC/Guidelines.pdf (accessed August 29, 2008). Hereafter cited as *Guidelines for Communication Ministry.*

visualization of communication ministry as a ministry at the service of all other apostolic activities, coupled with an action plan and formation strategy, make the *Guidelines* an appropriate 'communication vision' for the pastoral-missionary apostolate" in the twenty-first century. Further, its theological vision makes the *Guidelines* "a unique master plan for communication ministry in contemporary culture."[24] A closer mining of these elements is beneficial for the purposes of this study. Four distinct characteristics of the plan are relevant.

First, the *Guidelines* begin by "fine-tuning" communications to the Church and missionary charism of the Society. In response to *Aetatis Novae,* the Guidelines draw from the themes of communication theology contained in magisterial documents: Revelation, Church, and Mission. The various forms of social communication are the tools that create and transmit religious meaning in a specific cultural context. They express in oral and written texts, in visible rituals and symbols, in art and architecture, the fruit of theological reflection on the meaning of communication between God and humanity, and among people. The plan places evangelization—communicating life—as the central communication act and as the "comprehensive perspective on mission and ministry" that includes both the religious-spiritual dimension and the holistic liberation of every human being created in the image of a communicating God. Following God's strategy of communication in creation, Revelation, and Incarnation, all effective communication must be contextualized in time and place, be "receiver-centered, natural, symbolic, participatory, and leading to communion."

The second characteristic of this pastoral plan focuses on a new approach to communication ministry in the Church. The instrumental view of communication, often

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[24]Joseph Palakeel, "Exploring Guidelines for the Communications Ministry: A ministry at the service of all other ministries," *L'Osservatore Romano,* August 23, 2006.

found in early Church documents on the subject, is challenged by an emerging inculturated perspective of missionary activity. Yet, the greater challenge is to transcend both the instrumental and inculturation perspective to what the plan calls an "integration approach" in which "communication is valued as an integral element of evangelizing and pastoral activity." Along with this integrated approach to communication ministry is the plan's integral view of communication itself. Just as the Second Vatican Council coined the phrase "social communication," the document understands communication to be not only instruments and tools, but a language and culture that speaks not only to the post-literate digital world, but to the oral and literate cultures of mission regions as well. It is in this context that the *Guidelines* view communications as "a ministry of all ministries," functioning in collaboration with and at the service of other ministries.

A third contribution the *Guidelines* makes to pastoral planning is its priority of formation in communication. "(T)he integral theological perspective on communication demands all pastoral personnel be communication experts, in the sense of being master communicators rather than technical experts." Formation, the plan notes, is more than just training in the skills and use of media, but rather as pastoral formation in the new language and new culture that require new ways of self-expression. This requires the revitalization and reinforcement of the communication strengths of the Church throughout its history in "manuscripts, books and other texts, art and architecture, signs, symbols and sacraments, rituals, festivals and popular piety."[25] In short, no communication act or instrument is outside the realm of possibility to mediate the divine.

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[25] *Guidelines for Communication Ministry,* 3.3 and 3.4.

The fourth and final dimension of *Guidelines for Communication Ministry* is its contextual approach to strategy. Administrative norms and structures organize and coordinate the overall direction; ministry-specific and culturally appropriate actions plans are time—bound. If communication ministry is to be at the service of the entire congregation, it is properly placed directly under the central governance structure and characterized by coordination and teamwork. A congregational committee further organizes, plans and evaluates all communication activities, and coordinates communication centers in the continents and regions where the congregation serves. It suggests and conducts research on changing trends in communication so that the specific cultural contexts and needs of the apostolate are effectively addressed. Theological formation and training in communications for ministry are proposed for all levels and all stages of formation of the congregation's members because all aspects of the missionary-pastoral ministry—from preaching and teaching to the celebration of the sacraments—are communication activities.

What does this examination of model pastoral plans suggest for this present study? How might the design of a pastoral plan for social communications be structured? What are its essential features? More importantly, what is the plan's core vision? What is it about pastoral planning in social communications that further directs a religious congregation to its effective use?

Theologically-based pastoral planning, evident in the examples discussed above, combines a clear communication theology with current instruments of communications. It considers the existential context and congregational charism, and brings these into dialogue with mission and methods. In the words of Father Silvio Sassi, ssp, Superior General of the Society of St. Paul, this "newness of life" that religious congregations seek in God's Spirit

and in the spirit of the Second Vatican Council, emanates from an integral view of the congregation's history. "It is a matter of wisely putting together the indispensable richness of the past with the situation of the present in order to project ourselves courageously and hopefully into the future."[26] The Second Vatican Council calls religious to be "in harmony with the needs of the apostolate, in the measure that the nature of each institute requires, with the requirements and with social and economic circumstances."[27] This "creative fidelity" to the missionary initiative and holiness of the founders is a response to the needs of the times, and the foundation for the assessment of every apostolic project.[28] For the Society of St. Paul, that harmony exists in their particular mission and global project of evangelization bound to the press, but it is also consistent with their specific spirituality. It is this coherence, or synthesis, that brings "indispensable unity between the spirituality of Christ Master, way, truth, and life, mediated by the interpretation of St. Paul, and evangelization through the press."[29] For the Paulines this integration of individual faith, totality of life commitment, and dynamism of charism energizes the congregation to adapt the means of communication to the times in which the congregation ministers. When considering the radical change in communication, every apostolic strategy must also adapt to the changing times, rather than

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[26]Silvio Sassi, ssp, "New Wine into Fresh Wineskins," Presentation to the 8th General Chapter of the Society of St. Paul (2004), Ariccia, 0.1.

[27]Second Vatican Council, *Perfectae Caritatis* on the Renewal of Religious Life, 3.

[28]John Paul II, Post-Synodal Apostolic Exhortation *Vita Consecrata,* 37.

[29]Sassi, 2004, 1.22.

"to pretend that the times will adapt themselves to us or that they be what we want them to be."[30]

Because modern advances in communications have the potential to both unite and divide people and nations, it could be assumed that pastoral planning, then, must take into account the nature of the digital divide in the ministry context, and the potential of the instruments of communication to challenge it. How can social inequality, economic poverty, and cultural isolation be changed? Earlier in this study, the dimensions of the digital divide were examined. If communication can be used in an authoritarian and manipulative manner to control people and groups, it can also be used to promote justice, to empower through subsidiarity, and to call others to solidarity. The 34th General Congregation of the Jesuits linked the use and ethics of social communications directly to the mission of the Order. The ethical dimension of social communication is not defined only by its use, but by its ability to impact unjust situations and create solidarity on behalf of social change.

> The promotion of justice with communication calls for the coordinated action of Christians and other people of good will in several areas. Freedom of the press and information must be promoted in countries where they are non-existent or threatened by state control or ideological manipulation. An equitable flow of communication between industrialized and developing countries needs to be established. At present the rich countries dominate the world with information, films, and television programs. The voices and images of less powerful nations and cultures are largely absent from the global village. All Jesuits, especially philosophers, theologians, social scientists, those directly involved in the promotion of justice, as well as those involved in the production of creative work, should be conversant with communication ethics.[31]

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[30]Sassi, 2004, 2.12.

[31]Alfred A. Hubenig, OMI, "Announcing the Good News in the Information Society," Oblate Communications, http://www.omiworld.org/DocumentationDettaglio.asp?L=1&I=31 quoting the 34th General Congregation of the Jesuits (accessed September 1, 2008).

The use of social communications to bring to light issues of global injustice, to raise the images, faces, and situations of those who are poor and marginalized and organize the just response, is part of communication ethics. As a prophetic Church committed to announcing the liberating presence of Jesus Christ, members of religious congregations are challenged to use social communications in the struggle for justice, not only in direct social service, but to inform and transform every aspect of ministry.

Thus the two hinges of theological vision and instrumental validity secure the door that opens to ministry in the present world reality. Communication is mission and it is in support of mission. The means of communication—from oral and print to the sophisticated communication tools of the media age—are the material realities that mediate human development and bridge the encounter between God and people. The present world reality of communication challenges leaders of apostolic projects to move from a solely personal salvation focus to the possibility of wide influence, empowering the members of a religious congregation, already effective in ministry, to expand in an unlimited way, the power and transformation of the Gospel. The Gospel mandate to teach all nations in the third millennium is a serious call to assess the tools being used.

In the Gospels Jesus invited people into a relationship of discipleship, at times with an individual call, and at other times in a sweeping proclamation to the multitudes of the immanence of the Kingdom. To those who would be his closest followers, he issued that call in the cultural context, as it were, of their daily world reality—fishing. He told Peter to cast a line and hook to catch the coin of the temple tax, and he commanded his all too weary disciples to cast the nets on "the other side" of the all too familiar boat. In some respects pastoral planning is a challenge to Church ministers to fish with both the hook and the net.

Communication in ministry is, at times, directed to individuals, and, at other times, to the multitudes. It contains all the content of the faith and the proclamation of Christ to the whole human reality; it uses whatever methods of "fishing" that the inventions of the age have devised. Perhaps the core vision of a pastoral plan for social communication is best expressed as the challenge to begin to fish with a net, to cast ministerial efforts in a new direction of modern communications technologies capable of reaching ears and eyes, touching hearts in ways never before imagined. That vision gives rise to a new energy of an intentional, systematic, and coordinated effort within and among ministries: to accept and integrate the "marvelous things" of the communication age into the ever ancient and ever new proclamation of the transforming and life-giving Word. The structures of pastoral planning for social communications are as many and as unique as the local Church or congregation that designs them. What fills those structures is the same for all, for it is Jesus Christ, the eternal Communicator, who commands his disciples, no less today, to cast the net to the other side of the boat.[32] Proclaiming the message of the Master in these times calls for new nets.

Pastoral Planning: Bridging the Notre Dame Digital Divide

The final part of this chapter on pastoral planning attempts to construct a draft of an integrated, theologically-based pastoral plan for the international congregation of the Sisters of Notre Dame, taking into account the theological grounding of the Magisterium, the social justice implications of the global reality, and, as far as possible in this limited study, the ministerial context of the Sisters. One focus centers on those goals and strategies that could

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[32]Luke 5:1-11, John 21: 1-7.

be coordinated at the general and provincial levels and which apply to the congregation's overall ministry. The plan incorporates the strength of the existing community network to intentionally include those Sisters and areas most affected by the digital divide. The plan prioritizes the role of leadership and the needs of the Sisters themselves as the first to be empowered through social communication, so that through coordinated efforts between the international and local levels, the apostolic ministries may bear new fruit in the communication age. Other ministerial goals and strategic directions have been included which are consistent with the responses of the Sisters in this research study. The plan attempts to be "instrumental" as it considers critical needs and infrastructure in the various provinces. It is "inculturated" in that it recognizes the unique characteristics of the digital divide in the country of ministry and the impact of social communication. It is "integrated" in the sense that those areas of ministry and community life that have communication dimensions are included. The plan is "formational," proposing ongoing and professional formation and training. It is "relational," in its attempt to strengthen the existing network of communication throughout the congregation. The plan is grounded in the Church's theological vision of a communicating, Trinitarian God who speaks the One and Final Word in Revelation and the Incarnation of Jesus Christ, and who sends the Church through the power of the Holy Spirit to proclaim that Word to all nations. The plan attempts to be ministerial in focus, missionary in tone, and responsive to global social justice issues identified by the Sisters. Its purpose is to prophetically and strategically focus the strengths and resources of the international congregation of the Sisters of Notre Dame to more intentionally and effectively utilize the full range of social communications for ministry in light of present world realities. The pastoral initiatives proposed in this plan must be further

considered by each province or ministry and adapted to the circumstances of each country. However, it is hoped that a new understanding of the power of social communication for ministry and a new resolve to bridge the digital divide among the provinces and ministries will result from this study.

# *Called to Proclaim*

A Theologically-Based Pastoral Plan for Social Communication
for the International Congregation of the Sisters of Notre Dame

# *Called to Proclaim*

## A Pastoral Plan for Social Communications for the Sisters of Notre Dame

### As **Sisters of Notre Dame, we are called . . .**

*By our Trinitarian, communicating God, revealed in Jesus Christ, the Word made flesh,*
*By the Church, entrusted with the Good News of salvation for all ages . . .*

◆ To serve the Church in the apostolic mission entrusted to our congregation,
   ◆ To be a community for mission,

◆ To serve people, especially those who experience poverty…through education and other ministries,
   ◆ To respond to the needs of the times,
   ◆ To share God's compassionate love with people of all faiths and cultures,
   ◆ To use the diversity of graces and gifts for the building up of the reign of God,
   ◆ To make creative use of media for evangelization and for the promotion of justice and peace.

### As **Sisters of Notre Dame, we are** *called to proclaim . . .*

◆ God's overwhelming goodness and provident care
   ◆ The good news to the ends of the earth

As an international congregation of Roman Catholic women religious, the Sisters of Notre Dame experience in their ministries many of the radical transformations brought about by modern communication technologies. The "global village" has presented the Sisters of Notre Dame with a new paradigm of ministry, and defined a new challenge and a new vision: to use social communication, including the powerful tools of the electronic age, to respond to the needs of the times in a global world reality, and to provide access to the these tools as a matter of social justice, rooted in human dignity, for poverty alleviation, for evangelization and education, and for the empowerment of women, beginning with the Sisters themselves.

This pastoral plan is proposed as a strategic and prophetic response to the Church's urgent call to integrate the Gospel message into the new culture and new language of modern communications. Just as St. Julie and our Coesfeld foundresses used the means of communication of their time for the work of the Gospel, so too, are the Sisters of Notre Dame called at this time in history to take up the powerful instruments of social communications to proclaim God's goodness and provident care.

# SOCIAL COMMUNICATION AND DIGITAL INCLUSION

*Given that the "vast expanse of human communications is profoundly influencing culture everywhere," (AN 1) and*

*Given that the Sisters of Notre Dame are called to serve people who experience poverty and marginalization in countries most affected by the digital divide, (cf. Const. 67)*

**Goal: ACCESS—The Sisters of Notre Dame will actively pursue full digital inclusion of those areas of the congregation most affected by the digital divide.**

| Objectives | Responsibility | Strategic Initiatives | Resources |
|---|---|---|---|
| **To intentionally promote, and strategically address digital inclusion issues throughout the congregation, first for the Sisters, and then for ministry.** | **General Level** | 1. Establish a general level technology committee to plan and coordinate technology initiatives, including the degree of standardization possible for the international congregation, and the use of a unified communication system.<br>2. Sponsor an International Conference on Communication Technology for Ministry.<br>3. Identify funding sources to increase the Solidarity Fund specifically for technology-related projects in areas most affected by the digital divide.<br>4. Explore opportunities to create strategic alliances with multinational corporations that can provide resources, technical support, and funding. | Personnel<br><br>Infrastructure and equipment (*including computers, cell phones, routers, wireless hubs, and individual communication devices)<br><br>Initial and ongoing training and support<br><br>Power equipment, e.g. solar concentration systems, generators, batteries, etc. |
| | **Provincial / Delegation Level** | 5. Identify Sisters who have sufficient knowledge and experience to assume a coordinating role for technology in the province/delegation.<br>6. Assess the digital needs of the province/delegation and missions, especially in areas serving the economically poor and marginalized, and articulate these in a province plan for social communication.<br>7. Pursue adequate communications technology, including WiFi, WiMax and Digital Courier connectivity as well as other emerging technologies, for the Sisters in remote missions to remain connected with the congregation and province/delegation.<br>8. Identify funding sources and leverage purchasing power to provide a baseline of equipment and connectivity to all local communities and province missions.<br>9. Provide training and ongoing support for the use of technology, as well as maintenance, upgrades, and repair of equipment, etc. | |
| | **Ministerial Level** | 10. Advocate for infrastructure where electricity and communication access are absent or minimal.<br>11. Initiate collaborative relationships with local institutions, e.g. dioceses, seminaries, universities, libraries, local media, etc. that have digital access, and with other religious congregations that have similar communication goals.<br>12. Communicate digital access needs to local funding sources. | |

# SOCIAL COMMUNICATION AND GOSPEL JUSTICE FOR HUMAN DIGNITY

*Given that God's people are to "employ the full potential of the 'computer age' to serve the human and transcendent vocation of every person," (AN 3) and*

*Given that the Sisters of Notre Dame are called to help people recognize their human dignity and give them hope and courage in their struggle for justice and life, (Const. 67) and*

*Given that the Sisters of Notre Dame "show preference for those services that promote the empowerment of women and the care of children," (Dir. 66.4)*

**Goal: EMPOWERMENT—The Sisters of Notre Dame will utilize all forms of social communication to educate and advocate for Gospel justice and to create global solidarity for the empowerment of the poor and marginalized.**

| Objectives | Responsibility | Strategic Initiatives | Resources |
|---|---|---|---|
| **To educate and advocate for Gospel justice.**<br><br>**To utilize social communication to foster empowerment and subsidiarity, especially among women and children.** | **General Level** | 1. Recognize the relationship of access to communication technology and human dignity, and include the topic in considerations regarding ministry to the poor and marginalized in a global society.<br>2. Expand the use of the Motherhouse website (www.sndrome.org) to share congregational and province information.<br>3. Promote the use of communication technologies to coordinate congregational efforts in response to issues of justice and charity affecting the Sisters and their ministries, e.g. Water for Life, human trafficking, etc. | Magisterial documents and other selected resources.<br><br>Webmaster, writers, translators contributing to sndrome website. |
| | **Province / Delegation Level** | 4. Recognize the social justice implications of access to communication technology, and include the topic in province/delegation considerations regarding ministry impacting human dignity, especially for women and children.<br>5. Utilize communication technologies to educate and advocate locally for a Gospel response to social issues. | Professional contacts with global telecommunication services. |
| | **Ministerial Level** | 6. Identify and address target ministry areas that can be enhanced with increased access to communication technology, e.g. Literacy programs, language skills, employment skills, Legacy Project, immigration issues etc.<br>7. Identify ministries that promote gender equity for women in education and employment, and enhance these opportunities through appropriate communication technologies.<br>8. Target appropriate technologies to increase the political and economic participation of women in developing countries and rural areas of the congregation, e.g. Mobile banking, mobile handsets, etc. | |

# SOCIAL COMMUNICATION AND EDUCATIONAL AND PASTORAL MINISTRIES

*Given that the means of social communications have become so important as to be for many the chief means of information and education, of guidance, and inspiration, (AN 1) and*

*Given that the use of new media has "given birth to new possibilities for the mission of the Church," (AN 1) and*

*Given that the Sisters of Notre Dame devote themselves to evangelization and to the mission of education in all its forms, especially to catechesis and to other ministries, (Const. 3)*

**Goal: MISSION—The Sisters of Notre Dame will effectively use all forms of social communication for the mission of the Church in evangelization, education, and pastoral ministries.**

| Objectives | Responsibility | Strategic Initiatives | Resources |
|---|---|---|---|
| **To utilize communication technology to network resources for evangelization, education, and pastoral ministry.**<br><br>**To network internationally to promote justice and peace through the ministries of the Sisters of Notre Dame.** | **General Level** | 1. Establish online SND blogs or chat rooms on various educational and ministry topics. | Translators |
| | | 2. Utilize various communication technologies to promote and implement the new statement of the congregation's educational vision and principles. | Blog and chat room administrators and monitors, protocol for use. |
| | **Province / Delegation Level** | 3. Explore cooperative learning via communication technology among province educational ministries and missions. | |
| | | 4. Identify and promote ministry resources with existing connections with the Sisters of Notre Dame that could be of wider impact, e.g. Catholic Distance University, Paulist National Evangelization Association, Center for Concern, UN-NGO, etc. | Contact Sisters in various ministries |
| | | 5. Explore how existing structures, such as the Sisters of Notre Dame National Education Office, are able to promote international collaboration via communication technologies, e.g. sharing of resources, ongoing faculty and governance formation for mission, | |
| | | 6. Establish relationships via technology with SND institutions and other higher education resources, e.g. Notre Dame College Teacher Education Courses and Communication Certification, University of Dayton Online *Virtual Learning Community for Faith Formation* catechetical courses, etc. | |
| | **Ministerial Level** | 7. Utilize communication technologies to form and maintain collaborative relationships among the congregation's educational institutions to educate for justice and promote global solidarity. | |
| | | 8. Effectively integrate technology into the educational curriculum. | |
| | | 9. Utilize communication technologies more effectively for local evangelization and pastoral ministries. | |

# SOCIAL COMMUNICATION AND COMMUNITY FOR MISSION

*Given that communication technology "is unifying humanity and turning it into ... a 'global village,' "' (AN 1) and*

*Given that as an international congregation, the Sisters of Notre Dame strive to renew its religious spirit and strengthen the bonds of unity ... by remaining in contact with our sisters, (Dir. 56.1 and 59.6) and*

*Given that the Sisters of Notre Dame are uniquely positioned to use social communications effectively for mission, and to globally network existing resources for this purpose,*

**Goal: COMMUNITY—The Sisters of Notre Dame will more effectively utilize social communications to network Sisters, collaborators and resources, strengthening bonds of unity and mission effectiveness throughout the congregation.**

| Objectives | Responsibility | Strategic Initiatives | Resources |
|---|---|---|---|
| **To promote international understanding and cultural awareness through technology.**<br><br>**To strengthen bonds of unity and collaboration among the Generalate, Provinces, Delegations, and Missions.** | **General Level** | 1. Establish "Chimes-Online" or a similar congregational newsletter to promote cultural awareness and solidarity.<br>2. Explore options for greater use of technology for international events, for the 2010 General Chapter and beyond, e.g. audio- and Web conferencing, etc.<br>3. Use the sndrome website to communicate news and needs of provinces. Make the site accessible in more languages, i.e. English, German, Portuguese, Korean and Indonesian.<br>4. Identify and appoint Sisters capable and willing to provide technical support to the Generalate, as well as for international congregational events, and other congregational projects.<br>5. Systematically archive congregational websites. | General Council and General Secretary.<br><br>Webmaster and translators<br><br>E-mail and VoIP (*Voice over Internet Protocol, e.g. Skype, etc.)<br><br>Province web resources |
| | **Province / Delegation Level** | 6. Enhance province websites to promote mission and invite collaboration.<br>7. Use e-mail, VoIP, mobile handsets, and other technologies to more effectively communicate between the Provincial/Delegation administration and the Sisters.<br>8. Utilize communication technologies, along with other means, for province initiatives such as advancement and vocation promotion.<br>9. Archive province websites and general province e-mails. | Personnel, training, ongoing technical support. |
| **To foster a greater sense of community and solidarity.** | **Ministerial Level** | 10. Identify and communicate local ministry needs and share resources through technology.<br>11. Encourage Sisters to utilize communication technologies such as e-mail and VoIP to network with each other.<br>12. Utilize communication technologies to coordinate congregation-wide emergency relief efforts, e.g. flood response in northern India, Philippines, etc. | |

## Ten Key Considerations for Global Social Communication Planning

1) Adopt a positive view of globalization. Globalization is irreversible, yet its benefits will not be global. The congregation must capitalize on the positive dimensions of globalization to further its mission and ministry effectiveness.

2) Adopt emerging communication technologies. Developing countries are adopting "emerging" rather than "old" technologies; consequently, the SND solution may be significantly different from the existing technological profile, e.g. mobile handsets such as iPhones rather than desktop solutions, etc.

3) Focus on how technology will transform, not only on how it will connect. Identify and target the end-user needs in the ministry context. Which technologies are most effective in overcoming barriers and limitations in the ministry context?

4) Focus on simple solutions and reduced costs; i.e. the keyboard is not necessarily the primary interface.

5) Prepare for potential changes in technology that will impact our areas of ministry. The movement between virtual and real worlds is becoming seamless; the emphasis is on being "always-connected."

6) Identify SND "strategic technologies," i.e. technologies—either "matured" or "emerging"—with the potential for significant impact on the congregation in the next three to six years.

7) Ask key questions and make deliberate decisions. Rather than define every "potential future," define a set of standards that are simple, practical, focused, and flexible. Rather than a hardware-centered solution, design an "information-centered infrastructure" that supports a "mission-centered response" to the global digital divide.

8) Focus on using existing and emerging social collaboration and social media technologies (rather than duplicating them) for congregational communication needs, e.g. YouTube for streaming video, TypePad for blogs, etc. Add this "social dimension" to existing conventional websites. Make websites a "conversation" rather than a "broadcast."

9) Consider convergence. Technologies, products, and vendors are converging and becoming more integrated and wireless. Planning for each category of communication technology must consider this convergence.

10) Consider planning from three perspectives: What existing technologies can immediately be utilized more effectively? What new technologies will promote growth and expansion of the congregation's mission in the next three to six years? What technologies are needed to "transform" the congregation's ministries and the people served in the long term?

## Pastoral Reflection and Project Evaluation

Throughout its history, the Sisters of Notre Dame have sought to educate for formation in the Catholic faith and for the empowerment of the poor and marginalized, especially women and children. Traditional forms of education in which knowledge and cultural experiences shaped the content and method have been transformed in this "era of access" that calls for a new paradigm of ministry. "In other words," notes Father Inácio Neutzling, S.J., "the society is divided more and more between those who have access, that is, who are connected, and those who do not have access, or to say, those who are the least connected or are disconnected."[33] Two-thirds of the world's population is on the margins of this era of access; this marginalization has become exclusion, and even social and economic apartheid. The new poor are the ones who are not connected economically and socially through technology.

It is in this context of the global village that the Sisters of Notre Dame minister in the twenty-first century. Sister Mary Sujita, Superior General of the congregation states, "Can we promote an empowering globalization that creates and sustains a culture of solidarity, a global economic and political system that creates and sustains true human development of all people? Where we stand in all these is an important question to ask today as we look at the spiritual imperatives of our Notre Dame educational ministries."[34] The search for an "empowering globalization" through educational, pastoral, and social service ministries takes

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[33]Inácio Neutzling, S.J., "The Great Transformation of our Epoch," Lecture, International Education Conference of the Sisters of Notre Dame, Canoas, Brazil, January 12, 2007.

[34]Sr. M. Sujita Kallupurakkathu, SND, Lecture, International Education Conference of the Sisters of Notre Dame, Canoas, Brazil, January 16, 2007.

on a new urgency. The mission of the Sisters of Notre Dame who seek to empower the poor in our one world can no longer be seen apart from social communication.

## Congregational Outcomes

This Doctor of Ministry project set out to explore three directions or lines of thought: (1) to identify the theological and social justice dimensions of access to the instruments of social communication in the context of the ministries of Sisters of Notre Dame and in light of the world reality of globalization, (2) to document the digital divide that exists throughout the international congregation, and (3) to provide a draft or template for pastoral planning to strategically move the congregation toward full digital inclusion. One outcome of the project's conversations and research is that the study itself has raised the awareness of the Sisters to the important role that communication technologies serve, both for themselves and the people served in their ministries. It has helped the Sisters to intentionally envision their ministry context, not in isolation, but as networked dynamically to the mission and ministry of the congregation throughout the world.

Some Sisters reported that completing the project survey caused them to think differently about emerging technologies, to see them as powerful tools that could potentially open avenues of educational and economic improvement. The Sisters said that the connections to the congregation's *Constitutions* had not previously occurred to them, but they agreed that a vision for the use of social communications did emerge from the charism and mission. Consequently, the Sisters have a new framework or lens through which to view and evaluate the use of social communication. This, in itself, seems to have empowered the Sisters to be more intentional about their own use of these tools, and to advocate for them in their ministries with a clearer rationale. The project has also brought to light an existing

network of communications technology that provides a starting point or baseline from which to grow and expand the Congregation's digital global presence.

A second outcome of this project has been the raising of the awareness of the leadership to the digital divide in the congregation. If more than one-third of the Sisters minister in countries or areas severely impacted by the digital divide, their ability to communicate with each other and with the Superiors and Sisters throughout the world should be a matter of priority. Without the leadership's understanding of and support for digital inclusion, efforts would be largely left to local initiatives, a strategy that has already proven in the congregation to widen the digital divide and minimize the potential impact of communication technologies.  By raising the awareness of the Sisters in leadership from every province, delegation, and mission, and with the strong support of the Superior General and the General Council, this project could have significant implications in discussions at the General Chapter of 2010 as the Congregation looks to the unique dimensions of ministry in the twenty-first century. It could also leverage the congregation's ability to think globally about the use of its existing financial resources for technology, and to be intentional about extending the benefits of communication technologies to those areas of the Congregation where they are minimal or non-existent.

A third outcome has been that the systematic collection of data regarding aspects of the digital divide in the congregation both demonstrates and documents the digital divide and the Sisters' own perceptions of its impact on their ability to provide effective ministry. The data confirms that the digital divide in the congregation is a mirror image of the global digital divide and is a major factor in the marginalization and economic and geographic isolation of

the Sisters and those in their ministries. This initial data grounds future discussions and gives greater objectivity to the importance of this issue in congregational planning.

## Outcomes for the Researcher

As the researcher, I have been personally challenged and enriched by this Doctor of Ministry project. The theological reflection has acquainted me not only with the major magisterial writings on social communication in Church ministry, but also with writers who, like myself, attempt to articulate a theology of social communication and its pastoral implications in a global society. The project has given me the opportunity to renew and strengthen my own sense of the rich international character of the Sisters of Notre Dame. The personal contact with over 100 Sisters around the world, and the opportunity to speak personally on this subject with the entire congregational leadership have clearly demonstrated the power of communication technology to create and foster the bonds of community and to network globally for the accomplishment of the mission of the Church and the Congregation. The digital divide has become more than a theoretical concept. For me, and for each Sister of Notre Dame who participated in the research, the digital divide is extremely personal. It has a face; it has a name; it carries a challenge. It makes a profound difference in how we think of ourselves as an international congregation, how we listen to the evening news about world events, and whether we are compelled to be concerned about an earthquake in Indonesia, floods in northern India, or genocide in Africa. The digital divide is no longer an abstraction; it is a profoundly personal and spiritual reality.

Overall, the aims of this project have been successfully accomplished. The study has articulated a theological framework for social communications and outlined the moral imperative resulting from lack of access to communication technology that exacerbates

economic poverty and marginalization and threatens human dignity. It has integrated these implications into a pastoral plan for social communication that has the potential to move the international congregation of the Sisters of Notre Dame from the existing digital divide toward full digital inclusion. The project demonstrates that every local ministry of the Sisters of Notre Dame has global dimensions, and addressing the digital divide within the Congregation's ministries through strategic planning can be a prophetic witness in response to the needs of the time.

One criticism of this Doctor of Ministry project might be that it is too idealistic and optimistic about the value of social communication. Moreover, it does not fully address the negative effects of technology, especially in terms of the impact of the media on issues such as the moral formation of youth, the challenge to prevailing culture, the spread of materialism, and the decline of authentic interpersonal communication. The use of communication technologies has potential risks and benefits for society and the user. However, the negative impact of technology and the undesirable outcomes may, in fact, be more the result of the user rather than the technology itself. If the outcomes of the media are to be changed, then the user must also be changed. The instruments of social communication are, of themselves, morally neutral. They are not to be feared, and their benefits outweigh the risks. Appropriate precautions and personal responsibility must characterize their use. It is the user and the use that determine the social consequences and the moral outcomes. While not denying the negative impact of modern communication technology, this project has specifically focused on social communication in the spirit of the Second Vatican Council and the conciliar and post-conciliar magisterial writings. These documents instruct the Church that the instruments of modern communication are gifts of the Spirit to this age in history,

powerful tools for the Church's work of evangelization, providing a forum for the exchange of ideas, and a means of communication that mirrors the Church's own communion and the dialogue between human history and the Word made flesh. Within this theological framework the project has focused on the social justice dimensions of the digital divide and the moral imperative to address the resulting inequities among the human family. It has deliberately chosen to assume a positive view of the benefits of globalization and to initiate a dialogue within the congregation of the Sisters of Notre Dame to integrate the instruments of social communication into its very charism, mission and ministries.

This Doctor of Ministry project does not intend to suggest technology access is the only solution to the social justice issues arising from globalization, nor does it minimize the importance of direct service to those who are poor. While technology does not replace other forms of direct assistance, when technology is included as part of poverty alleviation efforts, these efforts are more successful and sustainable over the long term.

Likewise, technology can never replace our evangelizing and educational mission. In the words of Pope Benedict XVI: " Social issues and the Gospel are inseparable. When we bring people only knowledge, ability, technical competence and tools, we bring them too little."[35] Finally, this project has not been only about computers—as important as they may be. It is, rather, about communication, culture, and community. It is ultimately about empowering our Sisters in a global society and giving us the tools we need for ministry in our present world reality.

Further implications of this project for the wider ministerial community are discussed in the final chapter.

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[35]Benedict XVI, Homily during Holy Mass at Munich's Neue Messe Esplanade (10 September 2006).

CHAPTER VI

CONCLUSION

*"It would be a tragedy for the future of humanity if the new instruments of communication, which permit the sharing of knowledge and information in a more rapid and effective manner, were not made accessible to those who are already economically and socially marginalized, or if it would contribute only to increasing the gap that separates those people from the new network that is developing at the service of human socialization, of information and of understanding."*[1]

—Benedict XVI

Planning for the integration of the instruments of social communication into all aspects of the Church's ministry in the twenty-first century is critical to the effective communication of the Gospel. This project outlined a process and created a framework for continued planning and assessment of the array of factors that affect the use of communication technologies not only for the Sisters of Notre Dame, but also for any Church ministry that seeks to be intentional about the potential of modern communication technologies.

## Contribution to Church Ministries and Practical Theology

This Doctor of Ministry project contributes to the ministerial community of the Church. If the human person as the *imago Dei* stands at the center of all communication, culture, and community, then the impact of social communication on society and the individual must have theological and moral implications, and those in ministry, at both the local and institutional level, must consider the impact, leverage the resources, plan for the

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[1] Benedict XVI, Address to participants at a convention on the theme: "Identity and Mission of a Communications' Faculty in a Catholic University" May 23, 2008, Vatican, http://www.vatican.va/holy_father /benedict _xvi/speeches/2008/may/documents/hf_ben-xvi_spe_20080523_pccs_en.html (accessed January 9, 2009).

implementation, and assure the sustainability of communication technology in ministry. For many Church ministers who may be uncertain or insecure in their own understanding and use of technology, planning for its incorporation in ministry in order to exponentially increase the outcomes of pastoral programs is a professional goal that may not be an immediate priority. However, models of planning as offered by this project, assistance by trained diocesan leadership who understand the relationship of communication technology and ministry, and collaboration with technical experts in the field may make a challenging process possible.

Theological reflection on communication continues to be done by others in the field of pastoral ministry, but this project has specifically focused on tracing the link between theology and social justice that emerges from the inequities of access to the means of social communication. It has attempted to provide a theological and moral basis from which to view modern communication technologies in ministry and to provide a template for theologically-based pastoral planning. Religious communities, particularly those whose mission involves educational and pastoral activity at an international level, might be encouraged and assisted in their own planning by this discussion. By viewing ministry in the context of globalization and through the lens of communication as a powerful tool for evangelization and empowerment, religious leadership might discern the importance of congregational planning in order to mobilize resources to address inequities in communication access both within the congregation and in those areas most affected by the digital divide.

This project has not only been about a theological grounding or a pastoral plan for social communication. If communication is a perspective through which the divine-human dialogue is viewed, then this same theological principle becomes the powerful catalyst for ministry and for personal conversion. The acquisition of equipment, the installation of

sophisticated networks, and the expenditure of large amounts of ministerial funds and energy mean little if the efforts do not bring about solidarity and, ultimately, communion. If, in fact, these "marvelous things" are the gifts of the Spirit to this age, then "the study, evaluation, and right use" of communications technology is not only fundamental, it is a prophetic interpretation of the signs of the times.[2] Yet, ministry is not only about gifts. It is also about fruits that arise because of the gifts. So too, Church ministers must not only be intentional about access to these gifts of communication technology, they must also be concerned about the fruits of its use for the promotion of the Gospel, the ultimate dignity of the human person, and the good of the global family. In the spiritual life the gifts of the Spirit bear fruit in charity, joy, peace, and a multitude of charismatic expressions. As gifts of the Spirit in this time in history, the instruments of social communication, including sophisticated communication technologies, must be directed to bearing the fruit of compassion, community, empowering dignity, solidarity, justice, and peace. This will not happen in ministry without discerning leadership, careful stewardship of resources, and coordinated pastoral action. Access to the instruments of social communications in the world reality of the twenty-first century can be nothing less than a pastoral priority.

## Communication Spirituality

Communication is not only a process or a technological tool. The human person—body, mind, and spirit—is the primary instrument of social communication. Communication is at the core of the human person who, created in the image of the Triune God, not only uses words, but also enters into self-giving communion with the Word, and through the Word,

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[2]*Aetatis Novae*, 22.

with others. Neither the term "social" nor "communication" stands alone. To communicate is of the essence of the social nature of the human person; to be social is to extend oneself by authentic communication. For this reason, communication is not only a theological principle; it is a spirituality—the lens through which one appropriates and proclaims the Gospel, and the manner of life that flows from this perspective that is unique to the communication age. Three perspectives on the spirituality of communication summarize and conclude this project: social communication as vocation, as mission, and as conversion.

Social Communication: The Vocation of Truth.

Benedict XVI has discerned the underlying nature of social communication. In his message for the 2008 World Communications Day he notes, "One might even say that seeking and presenting the truth about humanity constitutes the highest vocation of social communication."[3] The spirituality of social communication is, first and foremost, openness to *truth*. It defines a person as open to God's self-communicating love, perfectly and finally revealed in the person of Jesus Christ, and witnessed and proclaimed by the Church's apostolic mission to every age. By creating the expression "social communication," the Second Vatican Council understood that communication could not be restricted to technical means of transmission, but included the concept of communication as a process between and among humans. Communication affects how one thinks, how decisions are made, how one relates to or marginalizes another, and even how one thinks of God. As a human action, communication in its fullest sense implies the possibility of the gift of oneself in a

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[3]Benedict XVI, Message for the 42nd World Communications Day (May 4, 2008), Vatican, http://www.vatican.va/holy_father/benedict_xvi/messages/communications/documents/hf_ben-xvi_mes_20080124_42nd-world-communications-day_en.html (accessed January 2, 2009).

relationship of mutuality, freedom, and love.[4] Because the human person is made in the image and likeness of a God who communicates his very being in Trinitarian communion, all human communication has an ultimate meaning in the very center of theology. Communication spirituality that is Trinitarian is constantly open to the truth of God's self-communication, the perfect revelation of the truth in the incarnation of the Word, and the proclamation of that truth through the Church.

Social Communication: A Missionary Task

Communication spirituality is a *task* that accepts the missionary mandate inherent in the call to holiness to proclaim God's liberating love and redemption in a "new evangelization" of contemporary society. With fortitude and discernment, a person uses the instruments of social communication to serve others with a clear sense of the central message of the person of Jesus Christ and with apostolic charity. To utilize the means of modern communication for the new evangelization as part of a new missionary effort at this time in history is to use one's influence and leadership to transform the culture of modern communication by promoting the dignity of the human person and the good of society itself. The Church has the responsibility to not only use the new means of social communications, but to integrate them into evangelization and catechesis. The new evangelization called for by John Paul II involves the Church's universal mission: "the communication of salvation in its integrity according to that fullness of life which Christ came to bring. The Church was 'sent by Christ to reveal and communicate the love of God to all people and nations.'"[5]

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[4]*Communio et Progressio*, 11.

[5]*Redemptoris Missio*. 31.

Social communication challenges the Church on two fronts: first, to utilize modern media for the proclamation of the Gospel, and second, to evangelize the new culture of modern communications and integrate the Gospel message into these new ways of communicating, into the new languages and techniques of the electronic environment, and into this new psychology that so significantly impacts the human person. Missionary communication, however, extends even further into the efforts of the Church for communion and unity; it is linked to the very meaning of the Church's catholicity. At no other time in the Church's history has the Church had the both the spiritual and technical power to preach the message of the Gospel—literally—to the ends of the earth.

## Social Communication: Conversion to Compassion and Communion

Like all encounters with the Word, authentic communication brings about a *transformation,* a conversion to compassion. Compassionate communication fosters the transformation of society into a civilization of love and utilizes all forms of social communication, including modern technologies, to be informed about and connected with others, particularly the poor and marginalized, and to stand in solidarity through specific acts of compassion and justice. The potential of social communication to contribute to the dignity and fulfillment of the human person, and the power of these tools to create a new world culture make it imperative to critique their use, their content, and their aims with the Church's social doctrine. The aim of all social communication is directed towards the full development of the person, not only as an individual but also in society, in relationship with others.

Communication marked by truth, justice, and charity leads to greater social consciousness of the human community. This in turn fosters solidarity. In a postmodern

society prone to relativizing the truth of the human person and the common good of the human community, social communication plays an integral role in promoting authentic culture. As powerful instruments of solidarity, communication technologies also open avenues of understanding among communities, forming and strengthening the bonds of the human family that ultimately promote the common good. The new patterns of poverty and marginalization brought about by globalization and modern technology call for a new creativity in justice and charity that gives credibility and "unmistakable efficacy" to the Gospel message. Compassionate communication utilizes the power of modern technology to discern the cry of the poor among the "ocean of words" of modern communication, to promote justice, and to foster the bonds of unity and solidarity among the human family.[6] It is not too bold to imagine that the future expressions of the charism and mission of the Sisters of Notre Dame may be, in God's goodness and provident care, uniquely tied to the congregation's conversion to compassion and communion through communication.

The spirituality of the Christian communicator is ultimately a spirituality of communion. It places the message and person of Jesus, the Word made flesh, as the center, the source, and the goal of all communication. The more that message is reflected in the life of the communicator through deeds of solidarity and compassion, the more convincing will be the Christian message to those who receive it. Finally, the spirituality of the Christian communicator is that of a listening servant who, like Mary, hears and is totally given to the service of the message—the truth of God's revelation through Jesus, in the Holy Spirit.

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[6]*Novo Millennio Ineunte*, 50.

## A Final Word

The opening passage of the first letter of St. John in Sacred Scripture echoes the profound divine-human dialogue that we call communication.

> This is what we proclaim to you: what was from the beginning,
> what we have heard, what we have seen with our eyes,
> what we have looked upon and our hands have touched—
> we speak of the word of life.[7]

The writer uses no less than six words in this single passage to express the Church's dynamic, embodied communication with the Word of life in every age. We not only speak, we are called to proclaim because we ourselves have heard, seen, looked upon, and touched this Word. Our human senses and spirit have been awakened by communication with a divine "Other." We first have been invited to engage in divine communication, and only then do we become human communicators of this Word that has met our gaze and spoken to our hearts. Access to the instruments of social communication remains an integral and critical component of ministry in the twenty-first century, but it is the person who is the primary instrument of social communication and, ultimately, communion. If it is true that "Connection begins the process of transformation,"[8] then to ignore the digital divide is simply no longer possible.

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[7] 1 John 1:1.

[8] Rev. Michael Woost, August 27, 2008.

APPENDICES

# APPENDIX 1

## PHASE 1 SURVEY INSTRUMENT
### January 2007
(Summary Data Reported in Percent of Respondents)

| | |
|---|---|
| Code: | |

| |
|---|
| Province/Delegation: |

| |
|---|
| City and Country where you minister: |

Position or Primary Responsibility in your ministry:

| | |
|---|---|
| [ 5%] | General Government |
| [ 5%] | Province Directors of Education |
| [24%] | Administrators - Secondary |
| [12%] | Administrators - Elementary |
| [ 7%] | Administrators - K-12 |
| [ 2%] | Administrator/Teacher - Adult Education |
| [ 2%] | Administrator/Teacher - Secondary |
| [ 2%] | Administrator/Teacher - Elementary |
| [ 2%] | Elementary Teacher |
| [ 2%] | Catechetical Education Teacher |
| [22%] | Directors of Religious Education |
| [ 5%] | University Professors of Education |
| [ 2%] | Director of Boarding School |

*Note: Some respondents indicated more than one position or none.

Economic characteristics of those served in your ministry:
- Estimate the percentage of the population served in your ministry that is at or below the *national poverty line* for your country: _____%
- Estimate the percentage of the population served in your ministry that is at or below the *international poverty line* of $1/day: _____%

Directions: Please respond to the following questions from the context of your ministry unless otherwise stated. For those questions requiring a written response, please be as brief and clear as possible. Place completed questionnaires in the designated box in the Conference Room or give to Sister Mary Brendon. Thank you, Sister.

To complete the questionnaire electronically, go to www.sndrome.org/IEC and download the questionnaire in Word format. Enter your responses and SAVE the FILE with your name and ".doc", for example "Brendon.doc" . E-mail the file as an attachment to brendon@doy.org . Thank you, Sister.

1. Rate the *availability* of each of the following forms of social communications in your ministry:
(3=readily available   2=occasionally available   1=seldom available   0=not available)

|  | 3 | 2 | 1 | 0 |
|---|---|---|---|---|
| Newspapers | 71% | 20% | 7% | 2% |
| Radio | 85% | 7% | 5% | 3% |
| Television | 78% | 10% | 2% | 10% |
| Video cassette recorders (VCR) | 78% | 10% | 7% | 5% |
| Compact disc players (CD) | 78% | 10% | 5% | 7% |
| Digital Video players (DVD) | 66% | 14% | 10% | 10% |
| Telephone (land-lines) | 88% | 7% | 0% | 5% |
| Mobile phones (Cell-phones) | 62% | 18% | 8% | 12% |
| Fax machine | 66% | 15% | 2% | 17% |
| Computers for Administration | 78% | 15% | 0% | 7% |
| Computers for Student Use | 50% | 30% | 6% | 14% |
| E-mail | 83% | 5% | 5% | 7% |
| Internet access | 78% | 10% | 5% | 7% |
| Other: _____ |  |  |  |  |

2. Rate the *frequency of use* of each of these forms of social communications in your ministry:
(3=Used one or more times a day.   2=Used one or more times a week
1=Available but never used   0=Not available)

|  | 3 | 2 | 1 | 0 |
|---|---|---|---|---|
| Newspapers | 44% | 39% | 15% | 2% |
| Radio | 35% | 25% | 35% | 5% |
| Television | 44% | 22% | 24% | 10% |
| Video cassette recorders (VCR) | 22% | 56% | 10% | 12% |
| Compact disc players (CD) | 44% | 36% | 10% | 10% |
| Digital Video players (DVD) | 27% | 48% | 3% | 22% |
| Telephone (land-lines) | 93% | 3% | 0% | 4% |
| Mobile phones (Cell-phones) | 49% | 17% | 17% | 17% |
| Fax machine | 39% | 38% | 6% | 18% |
| Computers for Administration | 68% | 17% | 5% | 10% |
| Computers for Student Use | 49% | 26% | 6% | 9% |
| E-mail | 68% | 17% | 5% | 10% |
| Internet access | 68% | 17% | 2% | 13% |
| Other: _____ |  |  |  |  |

3. Rate the *affordability* of each of these forms of social communications for those you serve in your ministry:

4=All could afford     3=More than half could afford

2=Less than half could afford     1=No one could afford     0=Not available

|  | 4 | 3 | 2 | 1 | 0 |
|---|---|---|---|---|---|
| Newspapers | 55% | 20% | 15% | 3% | 0% |
| Radio | 63% | 32% | 5% | 0% | 0% |
| Television | 60% | 20% | 13% | 5% | 2% |
| Video cassette recorders (VCR) | 35% | 28% | 20% | 12% | 5% |
| Compact disc players (CD) | 45% | 27% | 13% | 10% | 5% |
| Digital Video players (DVD) | 40% | 22% | 15% | 12% | 11% |
| Telephone (land-lines) | 48% | 27% | 17% | 3% | 5% |
| Mobile phones (Cell-phones) | 27% | 33% | 25% | 5% | 10% |
| Fax machine | 20% | 23% | 32% | 5% | 20% |
| Computers for Administration | 27% | 22% | 30% | 5% | 16% |
| Computers for Student Use | 37% | 21% | 20% | 8% | 14% |
| E-mail | 43% | 20% | 20% | 5% | 12% |
| Internet access | 45% | 17% | 20% | 3% | 15% |
| Other: | | | | | |

4. In your ministry, how *effective* is each of the following as a *source of information?*

3=Very effective     2=Somewhat effective     1=Not effective     0=Not available

|  | 3 | 2 | 1 | 0 |
|---|---|---|---|---|
| Oral Communication (person to person) | 82% | 15% | 3% | 0% |
| Newspapers | 41% | 49% | 8% | 2% |
| Radio | 36% | 41% | 23% | 0% |
| Television | 49% | 36% | 8% | 7% |
| Telephone (land-lines) | 54% | 41% | 0% | 5% |
| Mobile phones (Cell-phones) | 49% | 40% | 0% | 11% |
| Fax machine | 23% | 44% | 13% | 20% |
| Computers - E-mail | 59% | 16% | 3% | 22% |
| Computers - Internet access | 64% | 10% | 5% | 21% |
| Other: _____ | | | | |

5. In your ministry, how *effective* is each of the following for creating a *sense of community and solidarity?*

3=Very effective    2=Somewhat effective    1=Not effective    0=Not available

|  | 3 | 2 | 1 | 0 |
|---|---|---|---|---|
| Oral Communication | 90% | 8% | 3% | 0% |
| Newspapers | 18% | 64% | 15% | 3% |
| Radio | 26% | 51% | 23% | 0% |
| Television | 29% | 52% | 13% | 6% |
| Telephone (land-lines) | 54% | 39% | 0% | 7% |
| Mobile phones (Cell-phones) | 47% | 34% | 5% | 14% |
| Fax machine | 15% | 39% | 26% | 20% |
| Computers - E-mail | 56% | 21% | 3% | 20% |
| Computers - Internet access | 56% | 21% | 3% | 20% |
| Other: _____ |  |  |  |  |

6. In your ministry, how *effective* is each of the following for *handing on culture?*

3=Very effective    2=Somewhat effective    1=Not effective    0=Not available

|  | 3 | 2 | 1 | 0 |
|---|---|---|---|---|
| Oral Communication | 80% | 17% | 3% | 0% |
| Newspapers | 41% | 36% | 15% | 8% |
| Radio | 39% | 36% | 16% | 9% |
| Television | 51% | 36% | 5% | 8% |
| Telephone (land-lines) | 31% | 54% | 10% | 5% |
| Mobile phones (Cell-phones) | 43% | 33% | 11% | 13% |
| Fax machine | 18% | 42% | 18% | 22% |
| Computers - E-mail | 62% | 14% | 5% | 19% |
| Computers – Internet access | 64% | 12% | 8% | 16% |
| Other: _____ |  |  |  |  |

7. In your ministry, how *effective* is each of the following for *providing increased economic opportunity?*

3=Very effective    2=Somewhat effective    1=Not effective    0=Not available

|  | 3 | 2 | 1 | 0 |
|---|---|---|---|---|
| Oral Communication | 59% | 33% | 8% | 0% |
| Newspapers | 35% | 52% | 5% | 8% |
| Radio | 30% | 54% | 13% | 3% |
| Television | 43% | 46% | 3% | 8% |
| Telephone (land-lines) | 51% | 41% | 3% | 5% |
| Mobile phones (Cell-phones) | 52% | 23% | 14% | 11% |
| Fax machine | 16% | 46% | 13% | 25% |
| Computers - E-mail | 65% | 13% | 3% | 19% |
| Computers - Internet access | 62% | 16% | 3% | 19% |
| Other: _____ |  |  |  |  |

8. In the population at large in your area, how *effective* is each of the following for *political empowerment*?

3=Very effective     2=Somewhat effective     1=Not effective     0=Not available

| | 3 | 2 | 1 | 0 |
|---|---|---|---|---|
| Oral Communication | 76% | 16% | 8% | 0% |
| Newspapers | 61% | 34% | 5% | 0% |
| Radio | 55% | 37% | 8% | 0% |
| Television | 63% | 29% | 3% | 5% |
| Telephone (land-lines) | 37% | 50% | 8% | 5% |
| Mobile phones (Cell-phones) | 45% | 37% | 10% | 8% |
| Fax machine | 11% | 41% | 24% | 24% |
| Computers - E-mail | 50% | 32% | 3% | 15% |
| Computers - Internet access | 55% | 24% | 3% | 18% |
| Other: _____ | | | | |

9. In the population at large in your area, how *effective* is each of the following for *improving the level of education attained?*

3=Very effective     2=Somewhat effective     1=Not effective     0=Not available

| | 3 | 2 | 1 | 0 |
|---|---|---|---|---|
| Oral Communication | 72% | 23% | 3% | 2% |
| Newspapers | 36% | 51% | 8% | 5% |
| Radio | 33% | 54% | 13% | 0% |
| Television | 51% | 41% | 3% | 5% |
| Telephone (land-lines) | 28% | 49% | 18% | 5% |
| Mobile phones (Cell-phones) | 34% | 39% | 21% | 6% |
| Fax machine | 9% | 37% | 33% | 21% |
| Computers - E-mail | 54% | 18% | 13% | 15% |
| Computers - Internet access | 56% | 21% | 8% | 15% |
| Other: _____ | | | | |

10. In the population at large in your area, how *effective* is each of the following for *improving the status of women?*

3=Very effective     2=Somewhat effective     1=Not effective     0=Not available

| | 3 | 2 | 1 | 0 |
|---|---|---|---|---|
| Oral Communication | 76% | 19% | 5% | 0% |
| Newspapers | 55% | 32% | 8% | 5% |
| Radio | 45% | 37% | 18% | 0% |
| Television | 61% | 24% | 7% | 8% |
| Telephone (land-lines) | 40% | 38% | 16% | 6% |
| Mobile phones (Cell-phones) | 46% | 28% | 18% | 8% |
| Fax machine | 16% | 41% | 26% | 18% |
| Computers - E-mail | 56% | 19% | 8% | 17% |
| Computers - Internet access | 54% | 25% | 5% | 16% |
| Other: _____ | | | | |

11. In the population at large in your area, how *effective* is each of the following for *information about health and wellness?*
3=Very effective    2=Somewhat effective    1=Not effective    0=Not available

| | 3 | 2 | 1 | 0 |
|---|---|---|---|---|
| Oral Communication | 66% | 26% | 5% | 0% |
| Newspapers | 55% | 37% | 5% | 3% |
| Radio | 42% | 45% | 11% | 2% |
| Television | 68% | 18% | 5% | 8% |
| Telephone (land-lines) | 34% | 34% | 24% | 8% |
| Mobile phones (Cell-phones) | 37% | 32% | 21% | 10% |
| Fax machine | 11% | 34% | 32% | 24% |
| Computers - E-mail | 45% | 18% | 17% | 21% |
| Computers - Internet access | 50% | 21% | 8% | 21% |
| Other: _____ | | | | |

12. In your ministry, how *effective* is each of the following for *catechesis and evangelization?*
3=Very effective    2=Somewhat effective    1=Not effective    0=Not available

| | 3 | 2 | 1 | 0 |
|---|---|---|---|---|
| Oral Communication | 92% | 8% | 0% | 0% |
| Newspapers | 19% | 56% | 13% | 12% |
| Radio | 27% | 43% | 21% | 9% |
| Television | 26% | 42% | 15% | 15% |
| Telephone (land-lines) | 21% | 54% | 13% | 12% |
| Mobile phones (Cell-phones) | 22% | 47% | 19% | 12% |
| Fax machine | 12% | 32% | 32% | 24% |
| Computers - E-mail | 37% | 43% | 5% | 21% |
| Computers - Internet access | 45% | 32% | 3% | 20% |
| Other: _____ | | | | |

13. In the general population in your area, how *effective* is each of the following for *alleviating poverty?*
3=Very effective    2=Somewhat effective    1=Not effective    0=Not available

| | 3 | 2 | 1 | 0 |
|---|---|---|---|---|
| Oral Communication | 61% | 31% | 8% | 0% |
| Newspapers | 22% | 60% | 16% | 2% |
| Radio | 24% | 51% | 22% | 3% |
| Television | 38% | 41% | 13% | 8% |
| Telephone (land-lines) | 22% | 41% | 29% | 8% |
| Mobile phones (Cell-phones) | 19% | 35% | 38% | 8% |
| Fax machine | 3% | 32% | 38% | 27% |
| Computers - E-mail | 35% | 22% | 16% | 27% |
| Computers - Internet access | 41% | 22% | 11% | 26% |
| Other: _____ | | | | |

14. Do you ever, or often, think, "I wish I had a computer or other technology resources so I could..."? If so, please list and describe three things or situations to which this statement would apply:

a.

b.

c.

15. Do you ever, or often, think, "I wish my students had computers or other technological resources available so they could..."? If so, please list and describe three things or situations to which this statement would apply:

a.

b.

c.

16. What is the biggest obstacle to your having technology resources available in your area of ministry? Briefly explain why.

17. If you could have any technology resource for your use in ministry, what would you choose and what impact would it have?

18. Some research suggests that access to technology resources can help alleviate poverty. What is your opinion? If you agree, what technology resource would most benefit you in your ministry to help alleviate poverty and improve people's economic situation? If you disagree, please state why.

19. Some research suggests that cultural and educational deprivation is a root cause of poverty. What is your opinion? If you agree, what technology resource would most benefit you in your ministry to link people to cultural and educational resources? If you disagree, please state why.

20. Some research suggests that access to information technology resources has the potential to empower persons, especially women, to have greater control over factors affecting their wellbeing. What is your opinion? If you agree, give an example how access to technology resources empowers people, especially women, in your ministry? If you disagree, please state why.

21. From your perspective how could social communications and technology resources further the international collaboration and mission of the Sisters of Notre Dame? What specific actions would you suggest?

Circle the number that indicates your level of agreement with the following statements:

4 = Strongly Agree   3 = Agree   2=Disagree   1=Strongly Disagree

*In my ministry, access to social communications and technology…could/would….*

| | 4 | 3 | 2 | 1 | 0 |
|---|---|---|---|---|---|
| 22. …provide greater access to educational and cultural resources. | 85% | 12% | 3% | 0% | 0% |
| 23. …bring people together and encourage the formation of community. | 55% | 42% | 3% | 0% | 0% |
| 24. …empower people to control their own well-being. | 53% | 33% | 10% | 2% | 0% |
| 25. …foster a sense of the common good. | 58% | 32% | 8% | 2% | 0% |
| 26. …provide greater economic opportunities. | 55% | 30% | 8% | 7% | 0.0 |
| 27. …create a sense of solidarity or unity. | 58% | 37% | 5% | 0% | 0% |
| 28. …give people access to information necessary to overcome marginalization in society. | 65% | 35% | 0% | 0% | 0% |
| 29. …help promote mutual understanding, dialogue and peace. | 58% | 38% | 4% | 0% | 0% |
| 30. …promote the international collaboration of the Sisters of Notre Dame in educational ministries. | 83% | 17% | 0% | 0% | 0% |

Would you be willing to be interviewed by Sister Mary Brendon to discuss these questions further?   (Sister would like to interview at least one sister from each country.)

Would you be willing to answer another questionnaire in the future about social communications and technology in your educational ministry?   Yes      No

If you answered yes, please provide your e-mail address:

# PHASE 1 SURVEY: ASSESSING THE SND DIGITAL DIVIDE

*Africa*
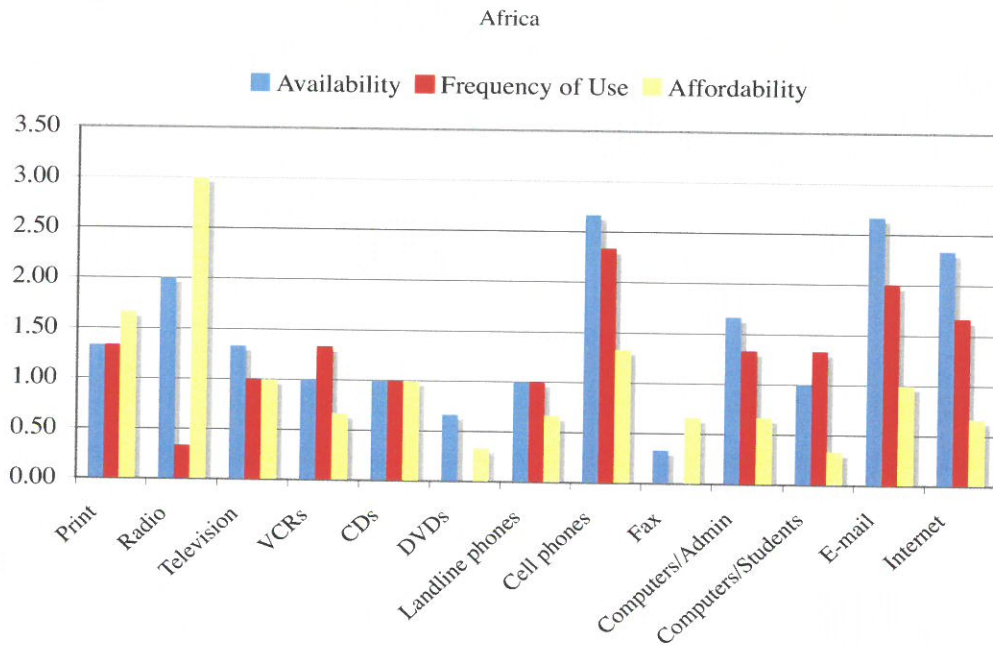


Figure 2. Social Communication in Africa
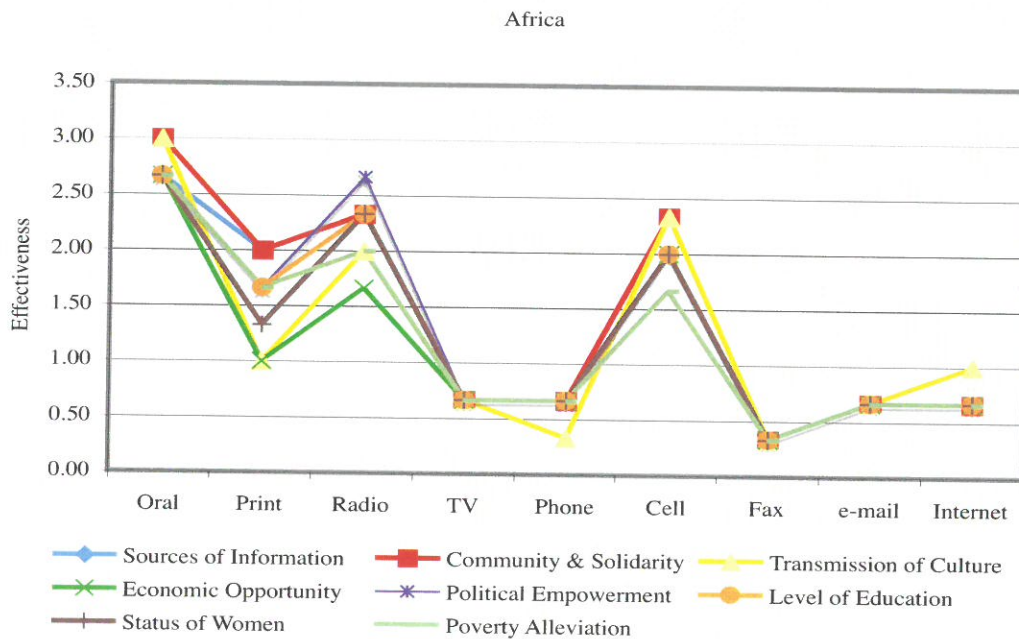


Figure 3. Effectiveness of Social Communication in Africa to Promote Social Justice

*Brazil*
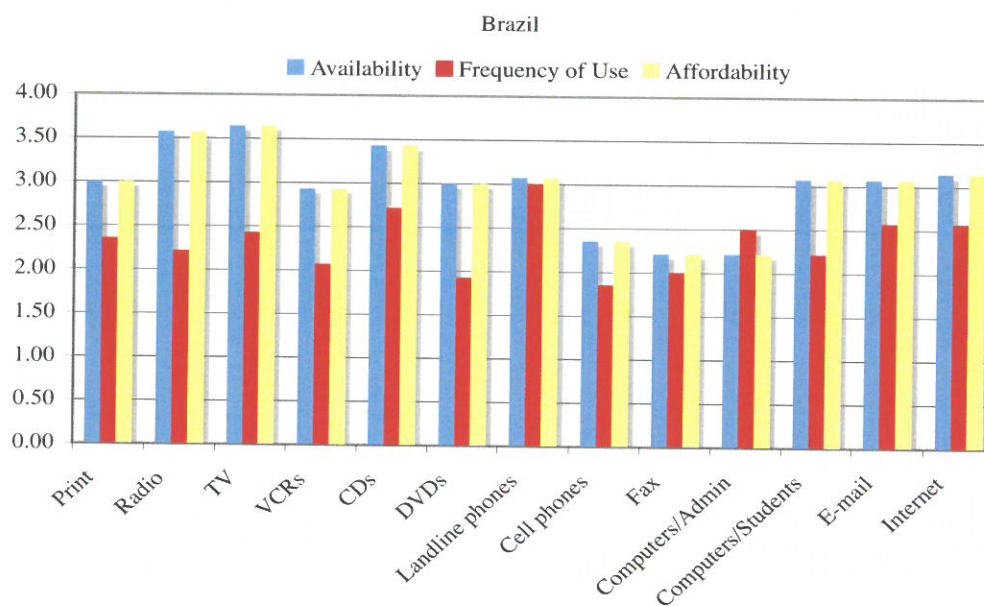


Figure 4. Social Communication in Brazil
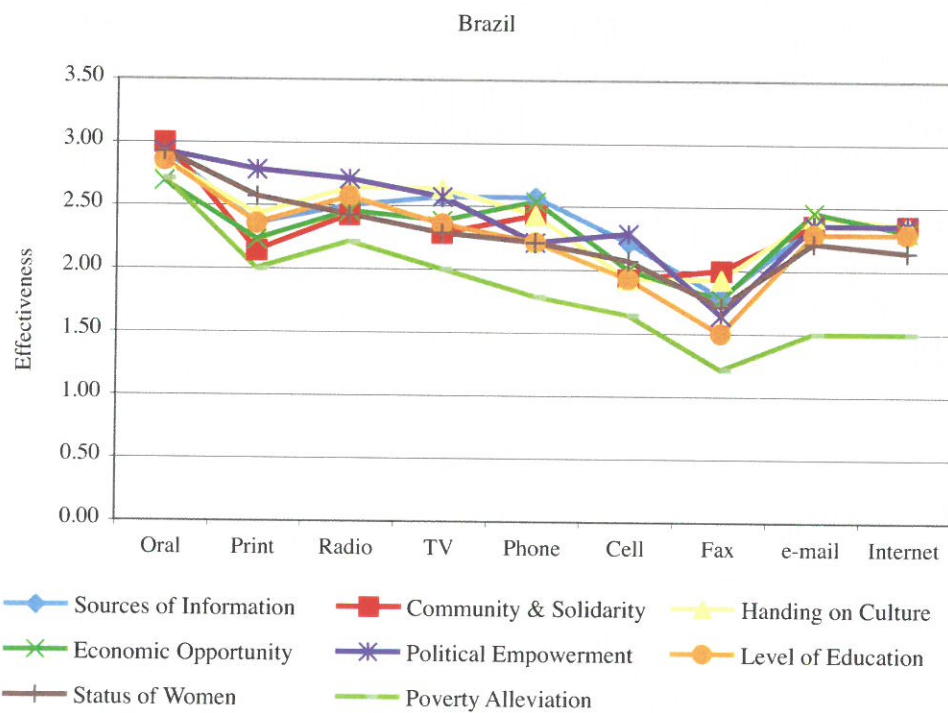


Figure 5. Effectiveness of Social Communication in Brazil to Promote Social Justice

*Europe*
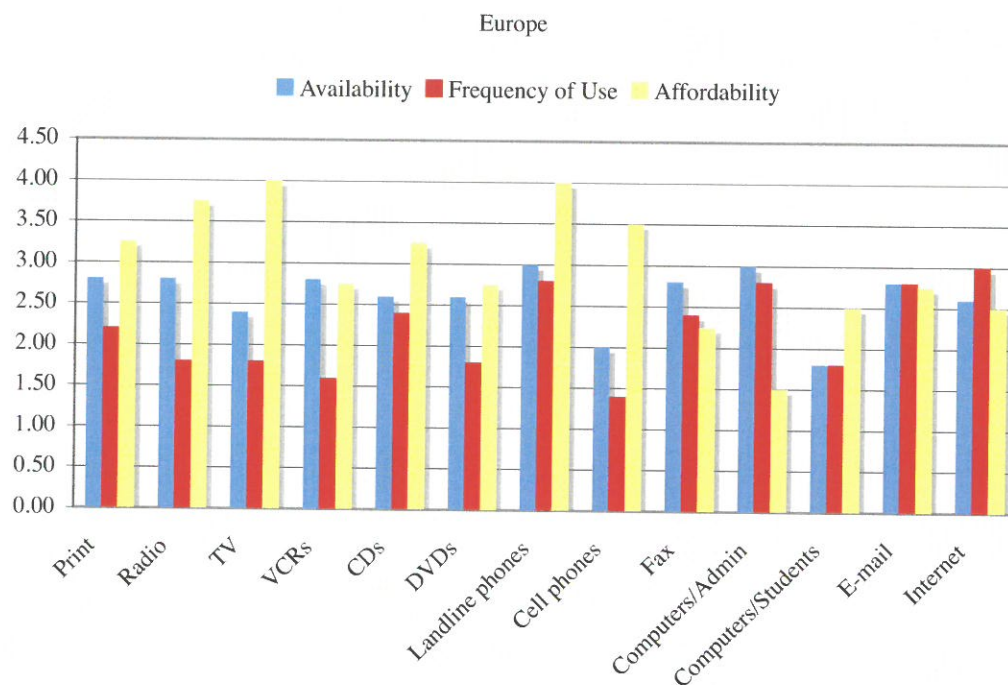


Figure 6. Social Communication in Europe
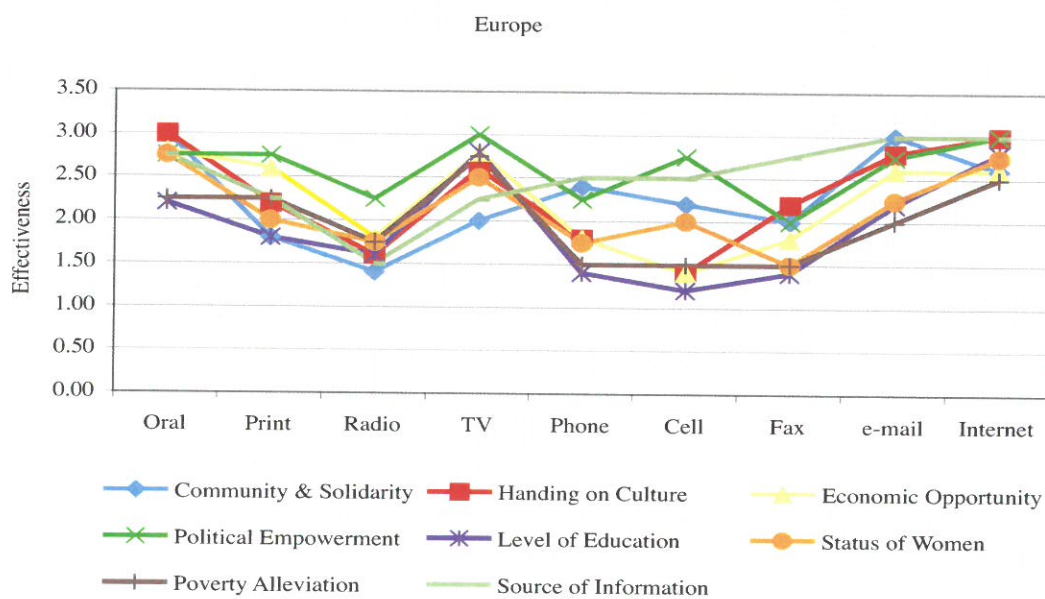


Figure 7. Effectiveness of Social Communication in Europe to Promote Social Justice

*India*
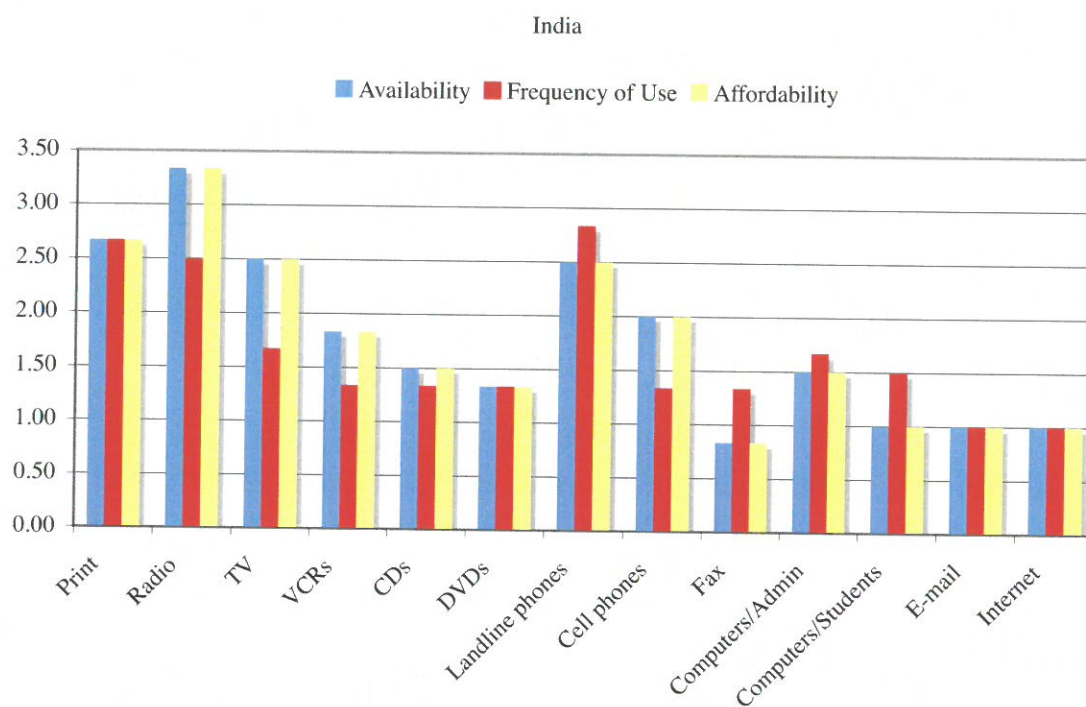
India



Figure 8. Social Communication in India
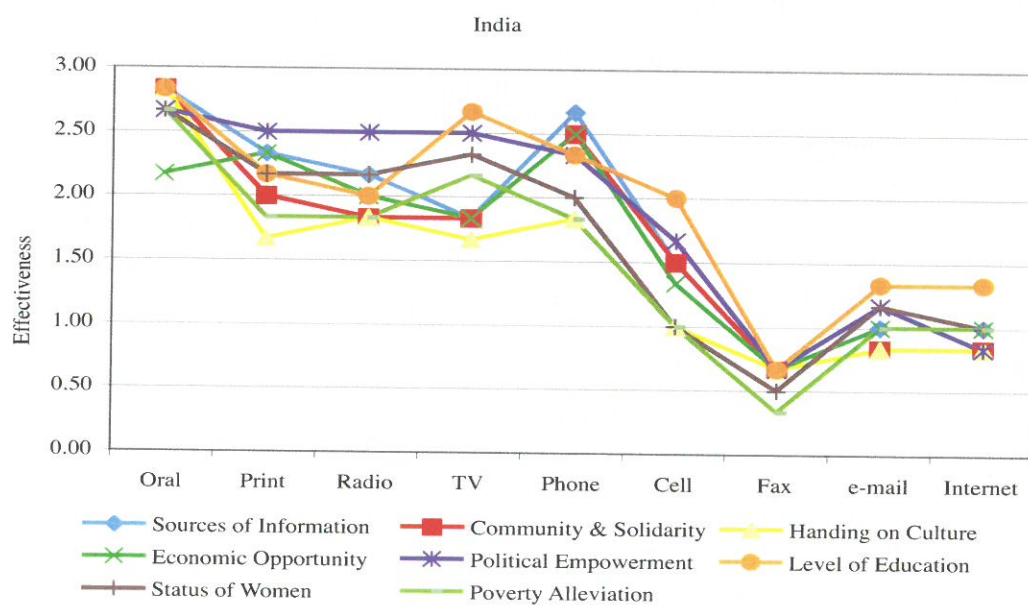


Figure 9: Effectiveness of Social Communication in India to Promote Social Justice

*South Korea*
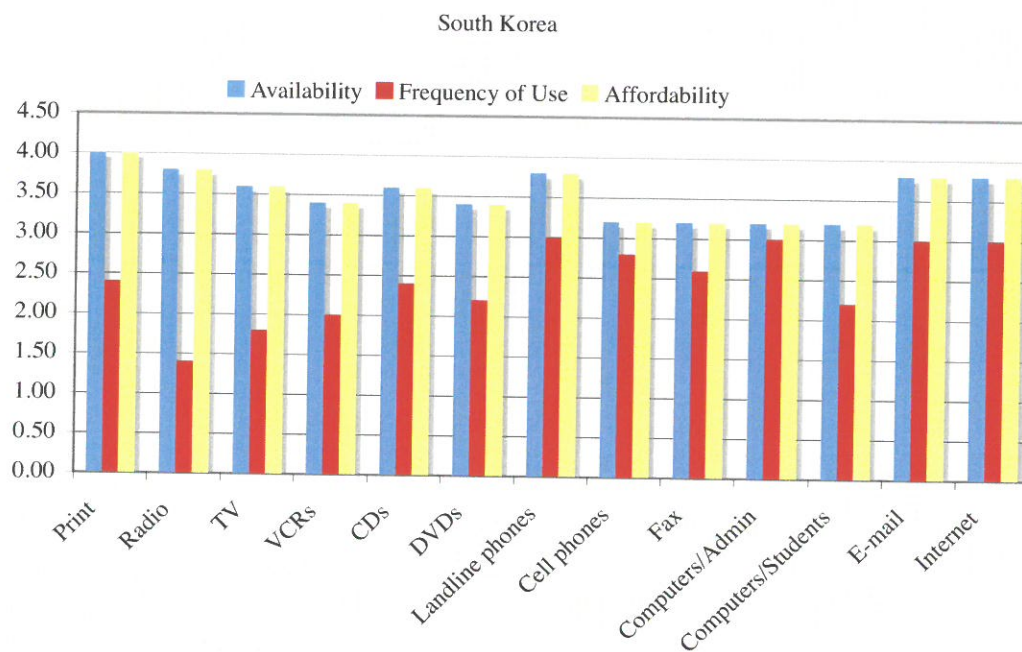


Figure 10. Social Communication in South Korea
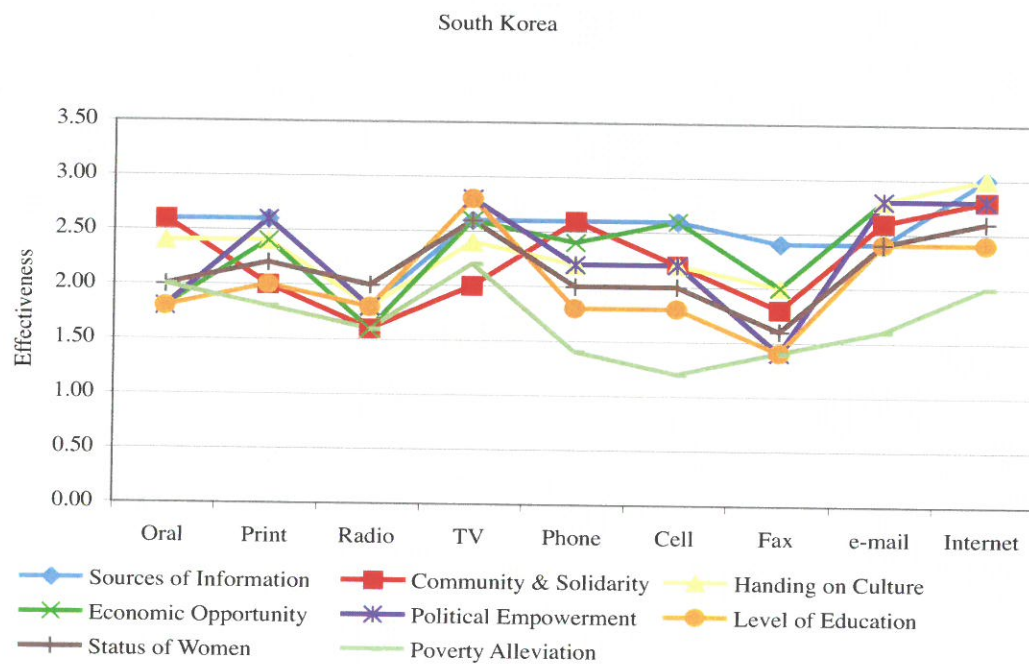


Figure 11. Effectiveness of Social Communication in South Korea to Promote Social Justice

*United States*

United States
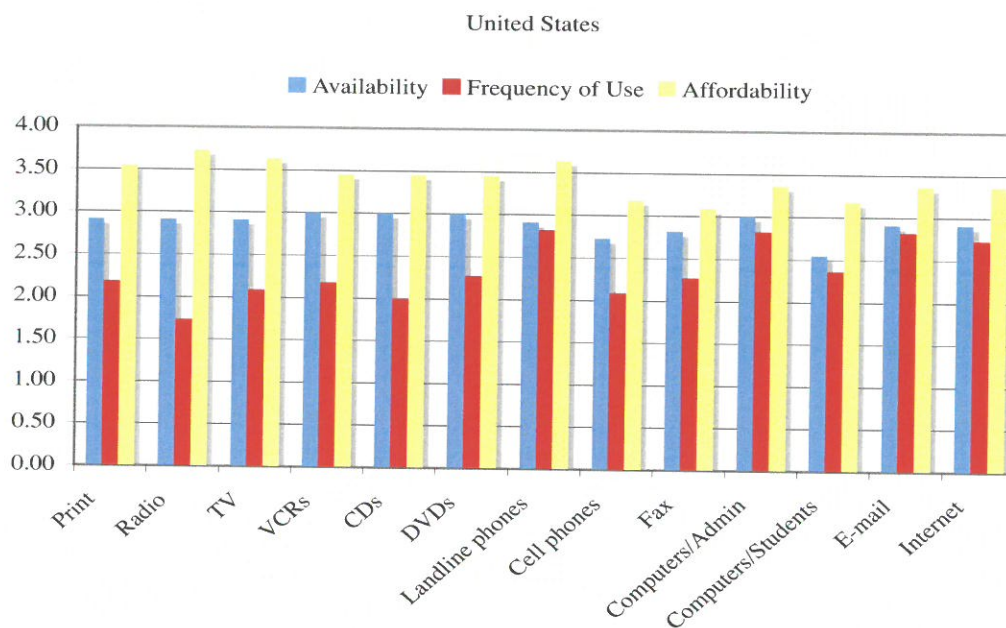


Figure 12. Social Communication in the USA

United States
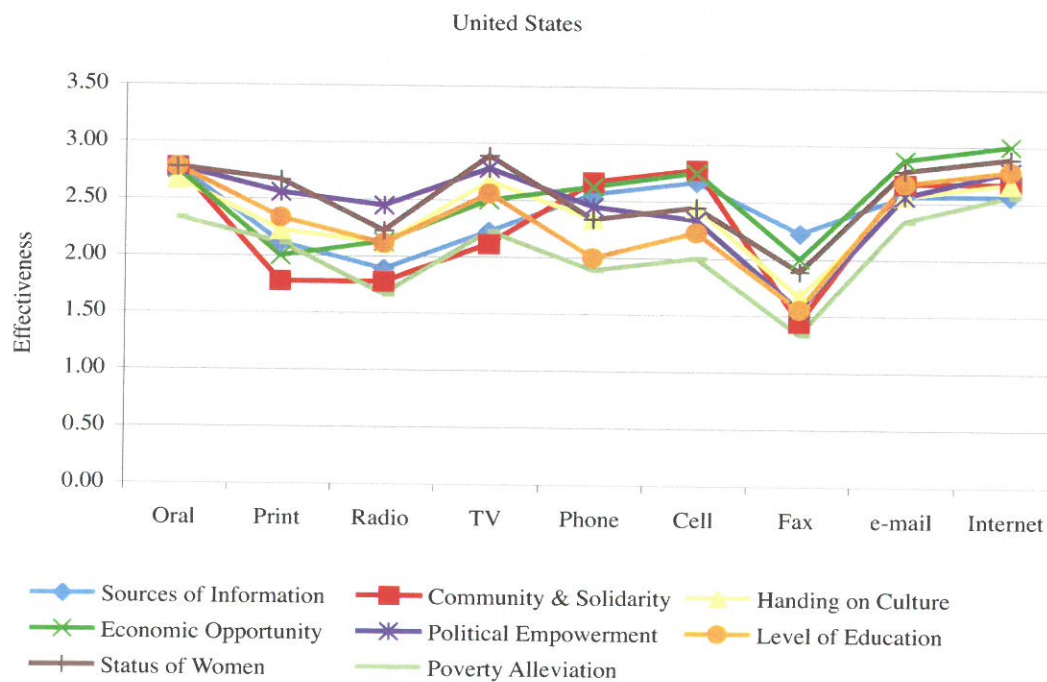


Figure 13. Effectiveness of Social Communication in the USA to Promote Social Justice

APPENDIX 3

ENGLISH COVER LETTER AND SURVEY DATA

October 23, 2008

Dear Sister,

I am a Sister of Notre Dame of the Chardon Province. At the present time I am completing the requirements for the Doctor of Ministry degree at St. Mary Seminary and Graduate School of Theology in Cleveland, Ohio. With Sister Mary Sujita's permission and encouragement, I am asking your assistance in the research component of my dissertation, which is entitled:

*The Theology of Social Communications and the Class-Based Digital Divide:
A Pastoral Plan for the Educational Ministries of the Sisters of Notre Dame.*

*Some Background:*

Technology has developed rapidly, and a transformation has occurred at every level of human communication because of the electronic revolution. This has created what many call a "class-based digital divide." That is, the lack of various forms of social communications[1] appears to be a factor contributing to information-poverty, cultural deprivation, and marginalization within the global society. Even within our international Congregation these differences are very evident. The impact of technology in our educational ministries was also noted at the International Education Conference in January, 2007. Some preliminary research among the Brazil Conference participants showed that our Sisters understand the importance of the means of communication to promote the dignity of the human person, and for empowering the poor and marginalized in a global world. They view technology as a powerful tool to carry out our educational mission as Sisters of Notre Dame. The global digital divide, however, is mirrored in the educational ministries of the Sisters of Notre Dame and confronts the congregation's mission to empower the poor and marginalized.

*Purpose of this Study:*

This project proposes to draft a pastoral plan[2] for social communications that addresses the class-based digital divide as a matter of social justice, rooted in a theology of social communications and flowing directly from the congregation's charism and apostolic mission.

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[1] *Social communications* refers to those means of communication which can reach and influence large groups of society, such as the press, radio, television, and the Internet, etc. The term includes the full range of human communication, from folk media and oral communication to the latest technologies and techniques of global communications.

[2] A *pastoral plan for social communications* was proposed in the pastoral instruction *Aetatis Novae*, so that the study, evaluation, and right use of communications technology would be effectively used for the service of the Gospel and the Church's mission of Christian Education. (See *Aetatis Novae, 1992.*)

Because of your role in the educational ministries of our Congregation, your insights on the effect of access to social communication, or the lack of it, are very important to my research. The attached questionnaire invites you to share your observations in several areas related to social communications and technology. Your participation is completely voluntary but is encouraged. The information you provide will help to accurately assess the communication challenges and needs of the Sisters of Notre Dame around the world. It will also be important, if opportunities arise, to seek funding that will assist our provinces in most critical need of these technologies.

*Completing the Survey:*

The survey can be completed in approximately forty-five minutes. Some questions ask you to rate various forms of social communications, or give your opinion regarding the use of communications technology in our SND educational ministries. Other questions ask you to share some observations and examples from the context of your current ministry. Any information you provide will be identified only by country in my final paper. Individual names or places of ministry will be considered confidential.

*How to Complete the Survey*

The questionnaire may be completed in any of the following ways:

1) **Electronically**, by responding directly on the Word document included with this letter, and returning it as an attachment to brendon@ndec.org.

2) Or (in English) by clicking on the link below, or entering the link in your browser, and answering the questions directly on line. Your responses will automatically be returned to me via the Internet:
   http://www.surveymonkey.com/s.aspx?sm=0xnd0DegM4DskepQDGdVCw_3d_3d

3) **On paper**. Completed questionnaires may be faxed to me in Chardon at 440-286-3377 or sent by regular mail to me at the address below.

I am requesting that all surveys be returned by **December 15, 2008**. Please contact me if you have any questions.

Thank you, Sisters, for your assistance in my research. Hopefully the consideration of this important topic will lead to conversation about social communications in our international educational ministries and to new ways to use communication technology for the empowerment of those we serve and the proclamation of God's goodness.

Gratefully in Notre Dame,

(signed)
Sister Mary Brendon Zajac, SND
Notre Dame Educational Center

Researcher:  Sister Mary Brendon Zajac, SND, D.Min. (Cand.)
St. Mary Seminary and Graduate School of Theology Cleveland, Ohio USA

*The Theology of Social Communications and the Class-Based Digital Divide*
*A Pastoral Plan for the Educational Ministries of the Sisters of Notre Dame*

**Please PRINT.**

| |
|---|
| Name of Person Completing the Survey: |
| E-mail address (If further clarification is needed.) |
| Province/Delegation: |
| City and Country where you minister: |
| Name of School/Parish/Place of Ministry |
| Position or Primary Responsibility in your ministry:  Please check.<br>  [ 39% ] Administrator<br>  [ 22% ] Teacher<br>  [  1% ] Catechist<br>  [  2% ] Director of Religious Education<br>  [ 14% ] Provincial Leadership<br>  [ 21% ] Other: _____ |
| Type of Ministry:  Please check.<br><br>  [ 26%] Elementary School        [ 5% ] Adult Education<br>  [ 21%] Secondary School         [ 1% ] Education for Special Needs<br>  [  7% ] College or Higher Education   [ 15%] Provincial Leadership<br>  [  2% ] Parish Religious Education    [ 20%] Other: _____<br>  [  1% ] Teacher Education |
| Economic Characteristics of those served in your ministry:<br> • Estimate the percentage of the population served in your ministry that is at or below the *national poverty line* for your country: _____ %<br> • Estimate the percentage of the population served in your ministry that is at or below the *international poverty line* of $1/day: _____ % |

**Directions:** The survey may be completed on  this Word document, on paper, or accessed electronically in English. Click here for Sister Brendon's Survey, or enter the following URL in your browser: http://www.surveymonkey.com/s.aspx?sm=0xnd0DegM4DskepQDGdVCw_3d_3d
***Please return the survey by December 15, 2008***, via e-mail as an attachment to brendon@ndec.org, or fax the completed survey to:  440-286-3377.
The survey may also be mailed to:  Sister Mary Brendon Zajac, SND,
                    Notre Dame Educational Center,
                    13000 Auburn Road,
                    Chardon, Ohio 44024 USA

*Elements of a Congregational Vision for Social Communications*

In your opinion, how important is each of the following statements from our congregational documents as *a reason to use social communications* in the educational ministries of the Sisters of Notre Dame? Mark an "X" in the box according to the following scale.

4 = Very Important  3 = Somewhat important
2 = Not important  1 = Do not know

| | Mean | Percent | | | |
|---|---|---|---|---|---|
| | | 1 | 2 | 3 | 4 |
| 1. "We witness to God's goodness and provident care…" (Prologue) | 3.74 | | 2 | 23 | 75 |
| 2. "We serve people, especially those who experience poverty in various forms…" (Prologue) | 3.88 | | 2 | 27 | 71 |
| 3. "We serve people…through education and other ministries…" (Prologue, Art. 3) | 3.88 | | | 12 | 88 |
| 4. "We place special emphasis on catechesis" (Prologue, Art.3) | 3.66 | | | 34 | 66 |
| 5. "We respond to the needs of the times…" (Art. 3) | 3.88 | | 1 | 10 | 89 |
| 6. "(We) share God's compassionate love with people of all faiths and cultures…" (Art. 3) | 3.66 | | 4 | 26 | 70 |
| 7. "(We) share God's compassionate love with people…who are poor and marginalized." (Art. 3) | 3.59 | | 6 | 26 | 67 |
| 8. "(We) serve the Church in the apostolic mission entrusted to this congregation." (Art. 8) | 3.66 | | 2 | 30 | 68 |
| 9. " (We) make choices that reflect preferential love for the poor." (Art. 27) | 3.51 | | 6 | 31 | 61 |
| 10. "Through our love and service we help (the poor) experience that all people are children of one God." (Art. 29) | 3.55 | | 3 | 33 | 62 |
| 11. "Respect for life and for the dignity of the human person" (Art. 30) | 3.69 | | 3 | 25 | 72 |
| 12. "Missioned by the Church, we take part in her work of evangelization." (Art. 66) | 3.73 | | 2 | 23 | 75 |
| 13. "We devote ourselves to our apostolic ministries as a way of leading people to the fullness of human and spiritual development." (Art. 66) | 3.69 | | 1 | 29 | 70 |
| 14. "As members of an international congregation, we take an active interest in developments within the universal Church and society." (Art. 67) | 3.88 | | | 12 | 88 |
| 15. "(We) immerse ourselves in the culture of the people we serve and …discern with them their needs." (Art. 67) | 3.70 | | 3 | 24 | 73 |

| | Mean | Percent | | | |
|---|---|---|---|---|---|
| | | 1 | 2 | 3 | 4 |
| 16. "…We enter into solidarity with them (the people we serve) and are mutually enriched." (Art. 67) | 3.50 | | 8 | 34 | 58 |
| 17. "(We) seek out poor and marginalized people, and help them recognize their human dignity…" (Art. 67) | 3.42 | 1 | 12 | 31 | 56 |
| 18. "We…use available opportunities for our human, spiritual, theological, congregational, professional and cultural formation…" (Art . 90) | 3.84 | | 1 | 14 | 85 |
| 19. "(We) share our material resources for the needs of the church and the support of the poor." (Art 153) | 3.75 | 1 | 2 | 19 | 78 |
| 20. "(We) give them hope and courage in their struggle for justice and life." (Art. 67) | 3.60 | | 6 | 28 | 66 |
| 21. "(M)utual trust and continual communication…enrich and strengthen the unity in our international congregation." (Art. 96) | 3.81 | | 2 | 15 | 83 |
| 22. "To renew our missionary spirit and outreach, empowering persons who are poor and marginalized, especially women and children." (General Chapter, 2004) | 3.65 | 1 | 3 | 26 | 70 |
| 23. To network among ourselves and with others for justice and peace. (General Chapter, 2004) | 3.84 | 1 | 1 | 11 | 87 |
| 24. "The way we live our internationality and minister in a multicultural context is indeed a powerful witness and a call for communion and unity…" (Sr. M. Sujita, 2001 Africa Regional Conference.) | 3.78 | 1 | 3 | 13 | 83 |

## Attitudes, Perceptions and Resources

Indicate your level of agreement with the following statements as each applies to your current ministry situation. Mark an "X" in the box according to the following scale.

**5 = Strongly agree**    **4 = Agree**
**3 = Disagree**    **2 = Strongly Disagree**    **1 = Do not know.**

| In my current ministry situation… | Mean | Percent | | | | |
|---|---|---|---|---|---|---|
| | | 1 | 2 | 3 | 4 | 5 |
| 25. The means of social communications are important as a source of information. | 4.72 | | 1 | | 25 | 74 |
| 26. The means of social communications are important tools for education. | 4.70 | | 1 | | 27 | 72 |
| 27. Pastors, teachers, and other Church leaders regularly try to deepen their understanding of issues related to communications and media. | 3.70 | 9 | 2 | 21 | 46 | 22 |

| In my current ministry situation… | Mean | Percent | | | | |
|---|---|---|---|---|---|---|
| | | 1 | 2 | 3 | 4 | 5 |
| 28. Christians and those of other religions work together in communications efforts. | 3.50 | 14 | 4 | 19 | 46 | 18 |
| 29. Communications media affects the perception of the Church. | 4.52 | 2 | | 1 | 38 | 59 |
| 30. The media in our area reinforces traditional religion, culture, and family values. | 3.28 | 2 | 18 | 39 | 32 | 9 |
| 31. The media in our area often contradicts traditional religion, culture, and family values. | 3.86 | 2 | 7 | 19 | 47 | 25 |
| 32. The Church (i.e. diocese) plays an active role in the development of local programming to promote Gospel values. | 3.13 | 17 | 7 | 34 | 31 | 11 |
| 33. The Church is in dialogue with the local media in ways that promote the dignity of the human person and the proclamation of the Gospel. | 3.17 | 20 | 6 | 22 | 42 | 10 |
| 34. The Church has access to the local media to promote the Gospel. | 3.43 | 13 | 5 | 21 | 48 | 13 |
| 35. The Church is able to influence the local media on policies and programming for your area. | 2.85 | 20 | 10 | 40 | 26 | 4 |
| 36. The media is an important part of the Church's local efforts of evangelization and catechesis. | 3.37 | 13 | 4 | 32 | 35 | 16 |
| 37. There are specifically Catholic programs, institutions and organizations to foster a Catholic presence and collaboration in the media. | 3.42 | 13 | 4 | 21 | 52 | 10 |
| 38. There are opportunities for education and training in communications for clergy, religious, pastoral workers and other Church personnel. | 3.29 | 15 | 5 | 25 | 47 | 8 |
| 39. The diocese in which I minister has a pastoral plan for social communications. | 2.21 | 55 | 2 | 16 | 22 | 5 |
| 40. The local government controls/regulates the media. | 2.80 | 14 | 22 | 40 | 17 | 7 |
| 41. The local government provides the infrastructure (electricity, phone lines, fiber optic cable for Internet access, etc.) for communications. | 3.33 | 15 | 9 | 25 | 30 | 21 |
| 42. There are national and local efforts to provide access to the means of communications to those who are poor. | 3.15 | 14 | 15 | 18 | 49 | 4 |
| 43. There are local production facilities for the development of programs related to the people and reflective of the local culture. | 2.91 | 27 | 7 | 16 | 47 | 3 |
| 44. The people in my ministry understand their right to information and access to the means of communication. | 3.74 | 6 | 11 | 15 | 41 | 27 |
| 45. The people in my ministry situation use traditional or alternative media to express the local culture. | 3.18 | 21 | 4 | 24 | 39 | 12 |

| In my current ministry situation... | Mean | Percent | | | | |
|---|---|---|---|---|---|---|
| | | 1 | 2 | 3 | 4 | 5 |
| 46. The people in my ministry situation are able to participate in the communications media to improve the condition of their lives. | 3.90 | 4 | 4 | 14 | 55 | 23 |
| 47. In my ministry situation, people are taught to use media responsibly. | 3.75 | 6 | 6 | 22 | 41 | 25 |
| 48. In my ministry situation, the ability to use communications media is important to secure employment. | 4.04 | 6 | 3 | 7 | 49 | 35 |
| 49. The lack of access to forms of communication media marginalizes the people I serve. | 3.75 | 6 | 3 | 26 | 40 | 25 |
| 50. The lack of access to forms of communication media prevents the people I serve from obtaining meaningful employment. | 3.41 | 10 | 9 | 26 | 40 | 15 |
| 51. The lack of access to forms of communication media is one of the reasons that the people I serve, especially women, are excluded from the benefits of a global society. | 3.45 | 7 | 9 | 32 | 36 | 16 |
| 52. The area in which I minister could be described as "information-poor." | 3.14 | 1 | 28 | 40 | 18 | 13 |
| 53. The area in which I minister could be described as "information-rich." | 3.68 | 1 | 15 | 23 | 37 | 24 |
| 54. The lack of access to forms of communication media is one of the reasons that the people I serve are economically poor. | 3.11 | 8 | 17 | 39 | 28 | 8 |
| 55. The children and young people I serve in ministry are aware of technology but are unable to access it. | 3.09 | 6 | 21 | 41 | 22 | 10 |
| 56. The educational ministry in which I serve is well equipped with various forms of technology. | 3.82 | 4 | 7 | 16 | 49 | 24 |
| 57. The educational ministry in which I serve has some technology, but our equipment is outdated, unreliable, or inadequate for our needs. | 3.18 | 4 | 16 | 47 | 24 | 9 |

*The Potential of Social Communications*

Indicate your level of agreement with the following statements regarding the *potential of social communications* as each applies to your current ministry situation. Mark an "X" in the box according to the following scale.

**5 = Strongly agree**      **4 = Agree**
**3 = Disagree**      **2 = Strongly Disagree**      **1 = Do not know.**

| In my ministry (or ministry area) greater access to information and communication technologies … | Mean | Percent | | | | |
|---|---|---|---|---|---|---|
| | | 1 | 2 | 3 | 4 | 5 |
| 58. … would improve access to education. | 4.33 | 2 | 1 | 4 | 48 | 45 |
| 59. … would improve access to health services. | 3.85 | 10 | 2 | 14 | 41 | 33 |
| 60. … would empower our people to confront structures of injustice. | 3.89 | 12 | 1 | 8 | 44 | 35 |
| 61. … would improve cultural understanding and dialogue. | 4.14 | 5 | 1 | 5 | 53 | 36 |
| 62. … would raise awareness of ways to stand in solidarity with those who are poor and marginalized. | 4.11 | 4 | 1 | 8 | 54 | 33 |
| 63. … is important key to breaking the cycle of devastating poverty in my ministry area. | 3.65 | 11 | 1 | 19 | 50 | 19 |
| 64. … would improve and support overall development efforts in my ministry area. | 4.13 | 3 | 1 | 3 | 66 | 27 |
| 65. … would lead to increased economic income for the people I serve.. | 3.64 | 14 | 3 | 12 | 47 | 24 |
| 66. …would help people network among themselves and provide the knowledge and capabilities that releases human potential and empowers them at the local level. | 4.08 | 6 | 1 | 4 | 57 | 32 |
| 67. … would help dignify the people we serve and provide new ways to overcome poverty and isolation from the global community. | 3.99 | 6 | 1 | 8 | 58 | 27 |
| 68. E-mail and Internet access would be effective in improving the level of education of women and their status in society. | 3.94 | 7 | 1 | 6 | 63 | 23 |
| 69. Even the simplest technologies can make the voices of the marginalized heard in our local situation. | 3.96 | 5 | 1 | 12 | 57 | 25 |
| 70. Students and teachers in our schools and educational ministries would benefit by on-line networking with other Notre Dame schools. | 4.23 | 6 | | 3 | 49 | 42 |
| 71. Shared on-line course work among Notre Dame educational institutions would benefit our students. | 4.02 | 12 | | 3 | 44 | 41 |
| 72. Networking of Notre Dame educational ministries would allow our Sisters, students, and collaborators to stand in solidarity on issues of global injustice. | 4.52 | 1 | | 3 | 38 | 58 |

*Current Digital Access*

Indicate the communications resources that are ***already available for use*** in your ministry situation? Mark an "X" in the box according to the following scale. Mark ***all*** that apply for each item.

**5 = Available for teacher use    4 = Available for student use**
**3 = Available but not used    2 = Not available    1 = Do not know.**

| *(Results vary by country. See Phase I Survey data also.)* | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 73. Newspapers and other print materials | | | | | |
| 74. Radio | | | | | |
| 75. Video cassettes, CDs, DVDs | | | | | |
| 76. Television | | Results vary by country. See Phase I Survey data also. | | | |
| 77. Telephone (land lines) | | | | | |
| 78. Mobile phones (cell-phones) | | | | | |
| 79. Fax machines | | | | | |
| 80. Digital cameras | | | | | |
| 81. Computers | | | | | |
| 82. E-mail and Internet access | | | | | |

In your ministry situation, ***how effective*** is each of the following forms of social communications…for evangelization and catechesis?  For education? Mark an "X" in the box according to the following scale.  **4 = Very effective   3 = Somewhat effective  2 = Not effective   1 = Do not know.**

| | *For evangelization & catechesis* - Percent | | | | | *For education* Percent | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Mean | 1 | 2 | 3 | 4 | Mean | 1 | 2 | 3 | 4 |
| 83. Cultural and folk media | 2.78 | 22 | 7 | 43 | 28 | 3.01 | 18 | 4 | 38 | 40 |
| 84. Oral communication | 3.60 | 3 | 1 | 28 | 68 | 3.63 | | 4 | 28 | 68 |
| 85. Newspapers and other print materials | 3.23 | 2 | 8 | 56 | 34 | 3.40 | | 4 | 52 | 44 |
| 86. Radio | 2.68 | 12 | 25 | 43 | 20 | 2.63 | 13 | 30 | 39 | 18 |
| 87. Video cassettes, CDs and DVDs | 3.78 | 1 | 3 | 12 | 84 | 4.22 | 1 | 2 | 13 | 84 |
| 88. Television | 3.25 | 3 | 10 | 45 | 42 | 3.40 | 2 | 4 | 45 | 49 |
| 89. Telephone (land lines) | 2.71 | 12 | 26 | 40 | 22 | 2.78 | 8 | 30 | 40 | 22 |
| 90. Mobile phones (cell-phones) | 2.66 | 17 | 26 | 32 | 25 | 2.75 | 13 | 28 | 29 | 29 |
| 91. Fax machines | 2.49 | 17 | 29 | 43 | 11 | 2.68 | 11 | 30 | 37 | 22 |
| 92. Digital cameras | 3.12 | 10 | 8 | 42 | 40 | 3.37 | 5 | 8 | 31 | 56 |
| 93. Computers | 3.55 | 4 | 2 | 27 | 67 | 3.76 | 1 | 2 | 17 | 80 |
| 94. E-mail and Internet access | 3.43 | 8 | 5 | 24 | 63 | 3.64 | 2 | 5 | 19 | 74 |
| 95. Other… | | | | | | | | | | |

*Critical Communication Needs\**

What are the *most critical communication needs* in your ministry in each of the following areas? Mark an "X" in the box according to the following scale. Please explain further in the space provided.*

**4 = Very critical     3 = Somewhat critical     2 = Not critical    1 = Do not know.**

| | | Mean | Percent | | | | Please explain. |
|---|---|---|---|---|---|---|---|
| | | | **1** | **2** | **3** | **4** | |
| 96. | **Infrastructure**, such as electricity, Internet providers, telephone lines, fiber optic cable, etc. | 2.89 | 3 | 42 | 18 | 37 | |
| 97. | **Equipment**, such as computers, projectors, televisions, etc. | 3.04 | 3 | 30 | 26 | 41 | |
| 98. | **Training**, such as in media education and basic computer skills. | 3.24 | 4 | 21 | 20 | 55 | |
| 99. | **Financial resources** to acquire and support communications media. | 3.41 | 7 | 7 | 24 | 62 | |
| 100. | **Professional technical assistance** to support and maintain communications media. | 3.26 | 2 | 23 | 23 | 52 | |

   \* Results vary by country; however, summary data is useful to obtain a global profile of critical communication needs in the international congregation.

*Local Financial Costs for Communications*

**Estimate the** *cost* for each of the following in your local ministry area.  Give the cost in your local currency:

|  | **$ Estimated Cost $** |
| --- | --- |
| 101.  The cost of 1 (one) new computer |  |
| 102.  The cost of 1 (one) new printer |  |
| 103.  The cost of one month of Internet access |  |
| 104.  The cost of one month of telephone service (land line) | Results vary by country and local currency. |
| 105.  The cost of one month of cell phone service (mobile) |  |
| 106.  The hourly salary of a teacher or other person who is trained to teach about technology or support the communication technology in your ministry. |  |

*Planning for Social Communications*

How important is each of the following *criteria* in determining your communication needs and decisions?  Mark an "X" in the box according to the following scale.
**4 = Very important**       **3 = Somewhat important**
**2 = Not important**        **1 = Do not know.**

| *Criteria for Needs and Decisions* | Mean | Percent | | | |
| --- | --- | --- | --- | --- | --- |
|  |  | **1** | **2** | **3** | **4** |
| 107.  Signs of the times | 3.59 | 4 | 2 | 26 | 68 |
| 108.  The mission of the universal Church | 3.51 | 2 | 4 | 36 | 58 |
| 109.  The goals of the local Church in your area | 3.28 | 5 | 8 | 43 | 44 |
| 110.  Promotion and defense of the local culture | 3.03 | 6 | 16 | 48 | 30 |
| 111.  Challenges in the local situation to faith, morals, and values of the people. | 3.69 | 3 | 7 | 39 | 51 |
| 112.  Genuine requests, expectations or feedback from the local people | 3.51 | 3 | 2 | 37 | 58 |
| 113.  Needed for ministry of compassionate service | 3.26 | 7 | 4 | 47 | 42 |
| 114.  The people's right to and need for information | 3.67 | 2 | 1 | 26 | 71 |
| 115.  The need to speak out on local issues such as human rights abuses and social injustice. | 3.47 | 3 | 6 | 33 | 58 |
| 116.  The economic poverty of the local situation | 3.18 | 7 | 12 | 40 | 41 |
| 117.  The need to expand or increase educational opportunities | 3.76 | 1 | 1 | 23 | 75 |
| 118.  The need to produce quality programming and materials consistent with our ministry goals | 3.57 | 5 | 2 | 28 | 65 |
| 119.  The charism and mission of the Sisters of Notre Dame | 3.66 | 1 | 2 | 31 | 66 |

*Resource Inventory*

What communication resources are present in your ministry situation or local population? Indicate whether you or someone in your ministry has made contact with these resources to promote your ministry goals. Mark an "X" in the box according to the following scale.

**4 = Resource is present and contact has been made.**
**3 = Resource is present but no contact has been made.**
**2 = Resource is not present in my ministry or area.**
**1 = Do not know.**

| *Resources...* | Mean | Percent | | | |
| --- | --- | --- | --- | --- | --- |
| | | **1** | **2** | **3** | **4** |
| 120. Technical facilities for television production | 2.41 | 22 | 34 | 25 | 19 |
| 121. Media professionals for assistance and consultation | 2.92 | 12 | 27 | 19 | 42 |
| 122. Free airtime on public radio and television networks | 2.17 | 34 | 35 | 11 | 20 |
| 123. A diocesan office of communication for assistance and consultation | 2.59 | 24 | 22 | 25 | 29 |
| 124. A local university, seminary, library or other educational institution that has communication resources and is willing to provide assistance or consultation | 2.58 | 24 | 21 | 26 | 29 |
| 125. Individuals in my circle of ministry that work in the media, or have contacts with the media. | 2.83 | 15 | 23 | 25 | 37 |
| 126. Groups or sponsors who are able to financially support communication projects | 2.25 | 31 | 31 | 19 | 19 |
| 127. Other resources that you are aware of to support communication efforts. | 2.08 | 43 | 26 | 11 | 20 |

*Communication Goals for Ministry*

Indicate how important each of the following statements is in determining the *communication goals* of your ministry within the next 6 (six) years? Mark an "X" in the box according to the following scale.

4 = **Very Important**      3 = **Somewhat important**
2 = **Not important**       1 = **Do not know.**

| | Mean | Percent | | | |
|---|---|---|---|---|---|
| *Communication Goals...* | | 1 | 2 | 3 | 4 |
| 128. The Sisters of Notre Dame and our collaborators will be trained in the effective use of communications media. | 3.42 | 8 | 6 | 21 | 65 |
| 129. Local financial and professional resources will be identified for assistance in our communication goals. | 3.24 | 12 | 4 | 32 | 52 |
| 130. Local media professionals will be invited to collaborate with the Sisters of Notre Dame to create programming to meet the needs of our people. | 2.94 | 17 | 9 | 36 | 38 |
| 131. The Sisters of Notre Dame and our collaborators will advocate the local government for improved infrastructure and access to communications media for the poor. | 2.84 | 21 | 15 | 22 | 42 |
| 132. The Sisters of Notre Dame and our collaborators will attempt to influence local media programming to better reflect moral values and local cultural needs. | 3.12 | 15 | 9 | 24 | 52 |
| 133. The Sisters of Notre Dame and our collaborators will design and implement media education and other technology training opportunities in our ministry situation. | 3.48 | 15 | 7 | 32 | 46 |
| 134. The Sisters of Notre Dame and our collaborators will more effectively utilize existing media to promote efforts in evangelization and catechesis. | 3.31 | 12 | 6 | 21 | 61 |
| 135. The Sisters of Notre Dame and our collaborators will help our people to utilize communication media to improve their economic status. | 3.15 | 13 | 7 | 32 | 48 |
| 136. The Sisters of Notre Dame and our collaborators will help our people to utilize communications media to become involved in the political process in our area to promote human rights and dignity. | 3.20 | 13 | 8 | 25 | 54 |
| 137. Our school administrators and staff will integrate technology with the school's curriculum. | 3.48 | 11 | 3 | 12 | 74 |

138.  Some research suggests that access to technology resources can help alleviate poverty. What is your opinion? (Use reverse side if necessary.)

Agreed:  84%  Disagreed  5%

Most frequently cited core concepts:
- Access to technology is important for job training and employment.  - 31%
- Access to technology is important for education and access to educational resources. – 17%
- Access to increased knowledge is power. – 7%
- Access to technology requires maturity on the part of the user. – 7%

138a.  *What technology resource would most benefit you in your ministry to help alleviate poverty? (Use reverse side if necessary.)*

Varies by country; however, computers, infrastructure, training, and financial resources were consistent across countries. See "Critical Communication Needs" section of this survey for additional data.

139.  Some research suggests that cultural and educational deprivation is a root cause of poverty. What is your opinion?  (Use reverse side if necessary.)

Agreed:  78%  Disagreed:  0%  Qualified Response:  22%

Most frequently cited core concepts:
- Education is a way out of poverty. – 46%
- In some countries systemic or "cultural" poverty limits access to education. – 12%
- Access to employment is more directly related to poverty alleviation. – 9%
- Cultural or geographic isolation is also a root cause of poverty. – 5%
- Information access is critical to address poverty issues. – 5%

139a.  *What technology resource would most benefit you in your ministry to link people to cultural and educational resources? (Use reverse side if necessary.)*

Varies by country; however, computers, infrastructure, training, and financial resources were consistent across countries. See "Critical Communication Needs" section of this survey for additional data.

140.  Some research suggests that access to information technology resources has the potential to empower persons, especially women, to have greater control over factors affecting their wellbeing.  What is your opinion? (Use reverse side if necessary.)

Agreed:  88%    Disagreed:    1%    Qualified Response:   10%

Most frequently cited core concepts:
- Access to information empowers. – 20%
- Education enhances the dignity of women. – 17%
- Access to technology increases one's control of one's life and gives one knowledge of rights. – 14%
- Access to technology is important for employment .– 9%
- Access to technology enables one to network with others to advocate for social issues. – 6%

140a.  *Give an example of how access to technology resources empowers people, especially women, in your ministry? (Use reverse side if necessary.)*

Responses have been incorporated in "A Global Perspective" in Chapter 4.

141.  How could social communications and technology resources further the international collaboration and mission of the Sisters of Notre Dame?  What specific actions would you suggest? (Use reverse side if necessary.)

Most frequently cited core concepts:
- Facilitates communication among the provinces/delegations and with the General government. – 22%
- Fosters connections between countries and ministries. – 19%
- Distance learning and sharing of educational resources through technology would benefit students. – 17%
- Increases the sense of internationality and cultural awareness. – 9%
- Provide additional technology assistance where needed. – 9%
- Greater solidarity in response to global issues. – 6%
- Utilize the congregational website more effectively. – 6%

*Provincial Leadership for Social Communications*
Indicate your level of agreement with each of the following statements: Mark an "X" in the box according to the following scale.

**4 = Very Practical    3 = Practical    2 = Not Practical    1 = Do not know.**

| | Mean | Percent | | | |
|---|---|---|---|---|---|
| *If funding for technology for the international congregation could be acquired, how practical (or useful) would each of the following structures be for your province?* | | 1 | 2 | 3 | 4 |
| 142. A process similar to the current congregational "Solidarity Fund" in which funds would be accessed by an application process. | 3.28 | 9 | 4 | 38 | 49 |
| 143. A direct grant to the province that would be restricted to technology projects for the poor. | 3.02 | 10 | 15 | 39 | 36 |
| 144. A "matching grant" program that would provide funding to be matched by local resources. | 2.73 | 18 | 14 | 44 | 24 |

Indicate your level of agreement with each of the following statements: Mark an "X" in the box according to the following scale.

**5 = Strongly agree    4 = Agree   3 = Disagree    2 = Strongly disagree   1 = Do not know.**

| | Mean | Percent | | | | |
|---|---|---|---|---|---|---|
| *In your province…* | | 1 | 2 | 3 | 4 | 5 |
| 145. Technology is an important way to communicate with the Sisters in their ministries. | 4.55 | 2 | 0 | 5 | 26 | 67 |
| 146. The Sisters are supported in their use of available technology. | 4.22 | 1 | 0 | 9 | 55 | 35 |
| 147. All or most of the Sisters use available technology, such as e-mail and the Internet, or would be willing to learn. | 3.98 | 5 | 2 | 14 | 48 | 31 |
| 148. Our province designates some funding annually to improve available technology. | 3.46 | 23 | 2 | 8 | 40 | 27 |
| 149. E-mail is used by the province leadership to regularly communicate with local communities and individual Sisters. | 4.53 | 4 | 1 | 1 | 25 | 69 |
| 150. Our province uses e-mail and the Internet to network province resources for education. | 3.81 | 16 | 4 | 7 | 29 | 44 |
| 151. Our province has a website. | 4.33 | 4 | 3 | 6 | 28 | 59 |
| 152. Our province has incorporated technology goals into our overall province planning. | 3.46 | 22 | 1 | 16 | 32 | 29 |
| 153. Our province has some type of fund that would support improved technology for our poorest educational ministries. | 2.69 | 42 | 3 | 14 | 26 | 15 |

154. Please identify one or two Sisters of Notre Dame in your Province who might be interested and willing to be a resource for the use of communication technology.

    Sisters' names will be shared with the General government.

155. Do you have any other technology needs that have not been addressed in the above questions? Are there any services that could be provided on the congregational level that would help the Sisters use information and communications technologies more effectively for ministry? (Use reverse side if necessary.)

Thank you, Sister.

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*Please return the survey by December 15, 2008*, via e-mail as an attachment to brendon@ndec.org, or fax the completed survey to: 440-286-3377.

The survey may also be mailed to:

Sister Mary Brendon Zajac, SND
Notre Dame Educational Center
13000 Auburn Road
Chardon, Ohio 44024 USA

INDONESIAN COVER LETTER AND SURVEY

Suster yang terkasih,

Saya seorang Suster Notre Dame dari Provinsi Chardon. Saat ini saya sedang menyelesaikan syarat-syarat untuk gelar Doctor of Ministry di St. Mary Seminary dan Graduate School of Theology di Cleveland, Ohio. Dengan seizin Sister Mary Sujita dan atas dukungan beliau, saya mohon bantuan anda di dalam risert komponen disertasi saya, yang berjudul:

*The Theology of Social Communications and the Class-Based Digital Divide:*
*A Pastoral Plan for the Educational Ministries of the Sisters of Notre Dame.*

*Beberapa Latar Belakang:*

Tekhnologi telah berkembang dengan pesat, dan transformasi telah terjadi pada setiap level komunikasi manusiawi karena revolusi elektronik. Hal ini menciptakan apa yang disebut banyak orang "digital divide berdasarkan kelas." Yaitu, tidak adanya berbagai bentuk komunikasi sosial muncul sebagai suatu faktor yang menambah informasi-kemiskinan, kehilangan budaya, dan marginalisasi di dalam masyarakat global. Bahkan di dalam Kongregasi internasional kita perbedaan-perbedaan ini sangat nyata. Pengaruh tekhnologi di dalam karya-karya pelayanan pendidikan kita juga diperhatikan pada Konferensi Pendidikan Internasional dalam bulan Januari, 2007. Risert persiapan di antara para peserta Konferensi Brasilia menunjukkan bahwa para Suster kita memahami pentingnya sarana-sarana komunikasi untuk meningkatkan martabat pribadi manusia, dan untuk memberdayakan kaum miskin dan yang tersingkir di dunia global. Mereka memandang tekhnologi sebagai alat berkuasa untuk melaksanakan misi pendidikan kita sebagai Suster-Suster Notre Dame. Bagaimanapun juga digital divide global, tercermin di dalam karya-karya pelayanan pendidikan Suster-Suster Notre Dame dan menghadapi misi kongregasi untuk memberdayakan kaum miskin dan yang tersingkir.

**Catatan**: *Komunikasi sosial* menunjuk pada sarana-sarana komunikasi yang dapat menjangkau dan mempengaruhi kelompok –kelompok besar masyarakat, seperti pers, radio, televisi, internet, dll. Istilah ini termasuk bermacam-macam komunikasi manusiawi, dari media rakyat dan komunikasi oral ke tekhnologi mutakhir dan tekhnik *komunikasi-komunikasi* global

*Tujuan Studi ini:*

Proyek ini mengemukakan konsep rencana pastoral untuk komunikasi-komunikasi sosial yang memikirkan digital divide berdasarkan kelas seperti keadilan sosial, yang berakar di dalam teologi komunikasi sosial dan mengalir langsung dari kharisma dan misi apostolik kongregasi.

**Catatan:** *Rencana pastoral untuk komunikasi-komunikasi sosial* dikemukakan di dalam instruksi pastoral *Aetatis Novae,* sehingga studi, evaluasi, dan penggunaan tekhnologi

komunikasi yang tepat akan dimanfaatkan secara efektif untuk pelayanan Injil dan misi Pendidikan Kristiani Gereja. (Lihat *Aetatis Novae*, 1992.)

Karena peran anda di dalam karya-karya pelayanan pndidikan Kongregasi kita, pemikiran-pemikiran anda mengenai pengaruh jalan masuk ke komunikasi sosial, atau tidak adanya hal itu, sangat penting bagi risert saya. Daftar pertanyaan yang terlampir meminta anda untuk membagikan observasi anda dalam beberapa bidang yang berhubungan dengan komunikasi sosial dan tekhnologi. Partisipasi anda sepenuhnya sukarela namun sangat dianjurkan. Informasi yang anda berikan akan membantu menilai dengan tepat tantangan-tantangan dan kebutuhan-kebutuhan komunikasi Suster-Suster Notre Dame di seluruh dunia. Akan sangat bermanfaat, bila ada kesempatan-kesempatan yang muncul, untuk mencari dana yang akan membantu provinsi-provinsi kita di dalam kebutuhan tekhnologi-tekhnologi yang paling penting.

*Melengkapi Survey*:

Survey dapat diselesaikan sekitar 45 menit. Beberapa pertanyaan meminta anda menilai berbagai macam bentuk komunikasi sosial, atau memberikan pendapat anda mengenai penggunaan tekhnologi komunikasi di dalam karya-karya pelayanan pendidikan SND kita. Pertanyaan-pertanyaan lain minta anda membagikan beberapa observasi dan contoh dari konteks karya pelayanan anda yang mutakhir. Informasi apa saja yang anda berikan akan diperkenalkan hanya oleh negara di dalam paper akhir saya. Nama-nama pribadi atau tempat-tempat karya-karya pelayanan akan dianggap konfidensial.

*Bagaimana melengkapi survey*

Daftar pertanyaan dapat dilengkapi dengan cara–cara berikut ini:

1) **Secara elektronik**, ………………………………..

2) Atau (dalam bahasa Inggrs) ……………………………

3) **Pada kertas.** Daftar pertanyaan yang sudah dilengkapi dapat dikirimkan kepada saya melalui fax ke Chardon pada 440-286-3377, atau dikirimkan melalui surat biasa dengan alamat di bawah.

Saya mohon semua survey dikembalikan pada tanggal 1 September, 2008. Silakan menghubungi saya bila ada pertanyaan.

Terima kasih, para Suster, atas bantuan anda di dalam risert saya. Harapan saya, pertimbangan topik penting ini akan mengantar ke percakapan mengenai komunikasi-komunikasi sosial di dalam karya-karya pelayanan pendidikan internasional kita dan ke cara-cara baru untuk menggunakan tekhnologi komunikasi-komunikasi untuk pemberdayaan mereka yang kita layani dan pewartaan kebaikan Allah.

Salam di dalam Notre Dame,

(tertanda)
Sister Mary Brendon Zajac, SND

Peneliti:  Sister Mary Brendon Zajac, SND, D. Min. (Cand.)
St. Mary Seminary and Graduate School of Theology, Cleveland, Ohio, USA

*Theologi Komunikasi-komunikasi Sosial dan Digital Divide Berdasarkan Kelas*
*Rencana Pastoral untuk Karya-karya Pelayanan Pendidikan Suster-Suster Notre Dame*

Silakan print.

| |
|---|
| Nama Pribadi yang Melengkapi Survey: |
| Alamat E-mail (Bila penjelasan lebih lanjut dibutuhkan.): |
| Provinsi/Delegasi: |
| Kota dan Negara tempat anda berkarya: |
| Nama Sekolah/Paroki/Tempat Karya Pelayanan: |
| Posisi atau Tanggung-jawab Utama di dalam Karya Pelayanan Anda: Berilah tanda centang.[  ]<br>[  ] Administrator<br>[  ] Guru<br>[  ] Katekis<br>[  ] Direktur Pendidikan Religius<br>[  ] Kepemimpinan Provinsi<br>[  ] Lain-lain:_____ |
| Golongan Karya Pelayanan:  Silakan beri tanda centang. [  ]<br><br>[  ] Sekolah Dasar                          [  ] Pendidikan Masyarakat<br>[  ] Sekolah Menengah                [  ] Pendidikan untuk Kebutuhan-<br>[  ] Perguruan Tinggi atau                 Kebutuhan Khusus<br>     Pendidikan lebih tinggi         [  ] Kepemimpinan Provinsi<br>[  ] Pendidikan Religius Paroki    [  ] Lain-lain:_____<br>[  ] Pendidikan Guru |
| Golongan Ekonomi dari mereka yang anda layani  di dalam Karya pelayanan anda:<br><br>• Perkiraan persentasi penduduk yang anda layani di dalam karya pelayanan yang ada pada atau di bawah *garis kemiskinan nasional* untuk negara anda:_____% <br>• Perkiraan persentasi penduduk yang anda layani di dalam karya pelayanan yang ada pada atau di bawah *garis kemiskinan internasional* $1/hari:_____% |

**Elemen-elemen sebuah Visi Kongregasi untuk Komunikasi-komunikasi Sosial**

Menurut pendapat anda, sejauh mana pentingnya masing-masing pernyataan berikut dari dokumen-dokumen  kongregasi sebagai suatu alasan untuk menggunakan komunikasi-komunikasi sosial di dalam karya-karya pelayanan pendidikan Suster-Suster Notre Dame? Berilah tanda "X" di dalam kotak menurut pertimbangan berikut:

4 = **Sangat Penting**          3 = **Agak Penting**

2 = **Tidak Penting**           1 = **Tidak tahu**

| | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| 1. "Kita memberi kesaksian akan kebaikan Allah dan Penyelenggaraan ilahi-Nya….." (Prolog) | | | | |
| 2. "Kita melayani sesama, khususnya mereka yang mengalami kemiskinan dalam berbagai bentuk,…." (Prolog) | | | | |
| 3. "Kita melayani sesama… ..melalui pendidikan dan karya-karya pelayanan lainnya…" (Prolog, Art. 3) | | | | |
| 4. "Kita memberi tekanan khusus pada katekese" (Prolog, Art. 3) | | | | |
| 5. "Kita menanggapi kebutuhan zaman…" (Art. 3) | | | | |
| 6. "(Kita) membagikan belas kasih Allah dengan sesama pemeluk berbagai iman kepercayaan dan kebudayaan…." (Art. 3) | | | | |
| 7. "(Kita) membagikan belas kasih Allah dengan sesama…yang miskin dan tersingkir." (Art. 3) | | | | |
| 8. "(Kita) melayani Gereja dalam perutusan apostolik yang dipercayakan kepada kongregasi ini." (Art. 8) | | | | |
| 9. "(Kita) membuat pilihan-pilihan yang mencerminkan kasih yang lebih mengutamakan kaum miskin." (Art. 27) | | | | |
| 10. "Melalui kasih dan pelayanan kita, kita menolong (kaum miskin)mengalami bahwa semua orang adalah anak-anak dari satu Allah." (Art. 29) | | | | |
| 11. "Hormat terhadap hidup dan terhadap martabat pribadi manusia." (Art. 30) | | | | |
| 12. "Diutus Gereja, kita mengambil bagian tugasnya mewartakan Injil." (Art. 66) | | | | |
| 13. "Kita membaktikan diri pada karya-karya kerasulan kita sebagai upaya mengantar sesama menuju kepenuhan perkembngan manusiawi dan rohani." (Art. 66) | | | | |
| 14. "Sebagai anggota sebuah kongregasi internasional secara aktif kita memberi perhatian pada perkembangan Gereja universal dan masyarakat." (Art. 67) | | | | |
| 15. "(Kita) menerjunkan diri ke dalam kebudayaan sesama yang kita layani dan bersama mereka menentukan kebutuhan-kebutuhan mereka." (Art. 67) | | | | |

| | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| 16. "…..kita solider dengan mereka (sesama yang kita layani) dan saling memperkaya." (Art. 67) | | | | |
| 17. "(Kita) melayani kaum mskin dan tersingkir, membantu mereka mengakui martabat kemanusiaan mereka…" (Art. 67) | | | | |
| 18. "Kita…… memanfaatkan kesempatan-kesempatan yang tersedia untuk pembinaan manusiawi, rohani, teologi, kongregasi, kejuruan dan kebudayaan kita……" (Art. 90) | | | | |
| 19. "(Kita) berbagi sumber-sumber materi kita untuk kebutuhan gereja dan membantu orang-orang mskin." (Art. 153) | | | | |
| 20."(Kita) memberi mereka harapan dan keberanian dalam perjuangan mereka untuk keadilan dan hidup." (Art. 67) | | | | |
| 21"….saling percaya dan komunikasi terus-menerus…..memperkaya dan menguatkan persatuan di dalam Kongregasi internasional kita." (Art. 96) | | | | |
| 22. "Untuk membaharui semangat dan kegiatan missioner kita, dengan memberdayakan pribadi-pribadi yang miskin dan tersingkir, terutama kaum wanita dan anak-anak." (Kapitel Umum, 2004) | | | | |
| 23. Kerja jejaring di antara kita sendiri dan dengan sesama untuk keadilan dan damai. (Kapitel Umum, 2004) | | | | |
| 24. "Cara kita menghayati keinternasionalan kita dan berkarya di dalam konteks multibudaya sungguh-sungguh suatu kesaksian kuat dan sebuah panggilan untuk komunio dan persatuan….." (Sr. M. Sujita, Konferensi Regio Afrika 2001.) | | | | |

### Sikap-sikap, Persepsi-persepsi dan Sumber-sumber

Tunjukkanlah tingkat persetujuan anda dengan pernyataan-pernyataan berikut seperti yang berlaku di dalam situasi karya kerasulan anda yang sekarang. Berilah tanda "X" di kotak menurut pertimbangan berikut:

**5 = Sangat setuju**          **4 = Setuju**
**3 = Tidak setuju**          **2 = Sangat Tidak Setuju**      **1 = Tidak tahu.**

| Di dalam situasi karya kerasulanku yang sekarang ini… | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 25. Sarana komunikasi-komunikasi sosial penting sebagai sumber informasi. | | | | | |
| 26. Sarana komunikasi-komunikasi sosial merupakan alat-alat penting untuk pendidikan. | | | | | |
| 27. Para imam, para guru, dan para pemimpin Gereja lainnya secara teratur berusaha memperdalam pengertian mereka mengenai masalah-masalah yang berhubungan dengan komunikasi-komunikasi dan media. | | | | | |

| *Di dalam situasi karya kerasulanku yang sekarang ini…* | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 28. Umat di dalam situasi karya pelayananku mampu berpartisipasi di dalam media komunikasi untuk memperbaiki kondisi kehidupan mereka. | | | | | |
| 29. Di dalam situasi karya pelayananku, umat diajar menggunakan media secara bertanggung jawab. | | | | | |
| 30. Di dalam situasi karya pelayananku, kemampuan menggunakan media komunikasi penting untuk menjamin pekerjaan. | | | | | |
| 31. Tidak adanya jalan masuk (akses) ke bentuk-bentuk media komunikasi mengakibatkan umat yang saya layani tersingkirkan. | | | | | |
| 32. Tidak adanya jalan masuk ke bentuk-bentuk media komunikasi menghalangi umat yang saya layani untuk memperoleh pekerjaan yang berarti. | | | | | |
| 33. Tidak adanya jalan masuk ke bentuk-bentuk media komunikasi merupakan salah satu alasan yang menyebabkan umat yang saya layani, terutama kaum wanita, dikecualikan dari kepentingan masyarakat global. | | | | | |
| 34. Daerah tempat saya berkarya dapat digambarkan sebagai "informasi- miskin" | | | | | |
| 35. Daerah tempat saya berkarya dapat digambarkan sebagai "informasi kaya" | | | | | |
| 36. Tidak adanya jalan masuk ke bentuk-bentuk media komunikasi merupakan salah satu alasan yang menyebabkan umat yang saya layani miskin ekonominya. | | | | | |
| 37. Anak-anak dan kaum muda yang saya layani menyadari tekhnologi namun mereka tidak mampu memanfaatkannya. | | | | | |
| 38. Karya pelayanan pendidikan bidang karya saya dilengkapi baik dengan berbagai bentuk tekhnologi. | | | | | |
| 39. Karya pelayanan pendidikan bidang karya saya memiliki beberapa tekhnologi, namun perlengkapan kami sudah kuno, tidak dapat diandalkan, atau tidak memadai untuk kebutuhan kami. | | | | | |
| 40. Umat Kristiani dan umat-umat beragama lain bekerja bersama di dalam usaha-usaha komunkasi. | | | | | |
| 41. Media komunikasi mempengaruhi persepsi Gereja. | | | | | |
| 42. Media di daerah kita nenguatkan agama, budaya, dan nilai-nilai keluarga. tradisional | | | | | |
| 43. Media di daerah kita seringkali bertentangan dengan agama, budaya dan nilai-nilai keluarga tradisional. | | | | | |
| 44. Gereja (yaitu keuskupan) memainkan peran aktif di dalam pengembangan penyusunan acara lokal untuk meningkatkan nilai-nilai Injil. | | | | | |

| | | | | | |
|---|---|---|---|---|---|
| 45. Gereja berdialog dengan media lokal dengan cara yang meningkatkan martabat pribadi manusia dan pewartaan Injil. | | | | | |
| 46. Gereja memiliki jalan masuk ke media lokal untuk meningkatkan Injil. | | | | | |
| 47. Gereja mampu mempengaruhi media lokal mengenai kebijakan dan penyusunan acara untuk daerah anda. | | | | | |
| 48. Media merupakan bagian penting usaha-usaha evangelisasi dan katekese lokal Gereja | | | | | |
| 49. Secara khusus ada program-program, institusi-institusi dan organisasi-organisasi Katolik untuk memelihara kehadiran dan kolaborasi Katolik di dalam media. | | | | | |
| 50. Ada kesempatan-kesempatan untuk pendidikan dan pelatihan di dalam komunkasi-komunikasi untuk para imam, religius, karyawan pastoral dan personalia Gereja lainnya. | | | | | |
| 51. Keuskupan tempat saya berkarya mempunyai rencana pastoral untuk komunikasi-komunikasi sosial. | | | | | |
| 52. Pemerintah setempat menguasai (atau mengatur) media. | | | | | |
| 53. Pemerintah setempat menyediakan prasarana (listrik, hubungan telpon, kabel optic fiber jalan masuk internet,dll.) untuk komunikasi-komunikasi. | | | | | |
| 54. Ada usaha-usaha nasional dan lokal untuk menyediakan jalan masuk ke sarana-sarana komunikasi kepada mereka yang miskin. | | | | | |
| 55. Ada fasilitas-fasilitas produksi lokal untuk pengembangan program-program yang berhubungan dengan umat dan reflektif budaya lokal. | | | | | |
| 56. Umat di dalam karya kerasulanku memahami hak mereka untuk mendapatkan informasi dan jalan masuk ke sarana-sarana komunikasi. | | | | | |
| 57. Umat di dalam situasi karya kerasulanku menggunakan media tradisional atau alternatif, misalnya media rakyat, untuk mengungkapkan budaya lokal. | | | | | |

## Potensi Komunikasi-komunikasi Sosial

Tunjukkanlah tingkat persetujuan anda dengan pernyataan-pernyataan berikut mengenai *potensi komunikasi-komunikasi sosial* seperti yang berlaku di dalam situasi karya pelayanan anda yang sekarang ini. Berilah tanda 'X" di kotak menurut pertimbangan berikut.

5 = Sangat setuju      4 = Setuju

3 = Tidak setuju      2 = Sangat Tidak setuju      1 = Tidak tahu

| Di dalam karya pelayanan (atau bidang karya pelayanan) saya, jalan masuk yang lebih besar ke informasi dan tekhnologi komunikasi….. | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 58. ….akan menambah jalan masuk ke pendidikan. | | | | | |
| 59. ….akan menambah jalan masuk ke pelayanan-pelayanan kesehatan. | | | | | |
| 60. ….akan memberdayakan umat kita untuk menghadapi struktur-struktur ketidak adilan. | | | | | |
| 61. ….akan menambah pemahaman budaya dan dialog. | | | | | |
| 62. ….akan meningkatkan kesadaran cara-cara untuk bersikap solider dengan mereka yang miskin dan tersingkir. | | | | | |
| 63. ….adalah kunci penting untuk mematahkan putaran kemiskinan yang menghancurkan di dalam bidang karya kerasulanku. | | | | | |
| 64. ….akan menambah dan mendukung usaha-usaha perkembangan menyeluruh di dalam bidang karya kerasulanku. | | | | | |
| 65. ….akan mengantar ke pendapatan ekonomi yang meningkat untuk umat yang saya layani. | | | | | |
| 66. akan membantu umat kerja jejaring di antara mereka sendiri dan memberikan pengetahuan dan kemampuan-kemampuann yang membebaskan potensi manusiawi dan memberdayakan mereka pada tingkat lokal. | | | | | |
| 67. ….akan membantu meningkatkan martabat umat yang kita layani dan memberikan cara-cara baru untuk mengatasi kemiskinan dan isolasi dari komunitas global. | | | | | |
| 68. Akses e-mail dan internet akan berdayaguna di dalam mengembangkan tingkat pendidikan kaum wanita dan status mereka di dalam masyarakat. | | | | | |
| 69. Bahkan tekhnologi-tekhnologi yang paling sederhana dapat membuat suara mereka yang tersingkir terdengar di dalam situasi lokal kita. | | | | | |
| 70. Para siswa dan guru-guru di sekolah-sekolah dan karya-karya pelayanan pendidikan kita akan menarik keuntungan dari kerja jejaring yang tersambung dengan sekolah-sekolah Notre Dame lainnya. | | | | | |
| 71. "Shared on-line course" yang bekerja di antara institusi-institusi pendidikan Notre Dame akan menguntungkan siswa-siswa kita. | | | | | |
| 72. Kerja jejaring karya-karya pelayanan pendidikan Notre Dame melalui tekhnologi akan memberi esempatan kepada para Suster kita, siswa-siswa dan rekan-rekan kerja mengambil sikap solider mengenai masalah-masalah ketidakadilan global. | | | | | |

*Akses Digital Mutakhir*

Tunjukkanlah sumber-sumber komunikasi yang **sudah tersedia untuk dimanfaatkan** di dalam situasi karya pelayanan anda. Berilah tanda "X" di kotak menurut pertimbangan berikut. Tandailah **semua** yang berlaku untuk setiap pokok.

**5 = Tersedia untuk dipergunakan guru    4 = Tersedia untuk Dipergunakan Siswa**
**3 = Tersedia tetapi tidak dimanfaatkan    2 = Tidak tersedia        1 = Tidak tahu**

| | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 73. Surat kabar dan bahan-bahan cetakan lain | | | | | |
| 74. Radio | | | | | |
| 75. Kaset-kaset video, CD, DVD | | | | | |
| 76. Televisi | | | | | |
| 77. Telepon (saluran darat) | | | | | |
| 78. Telepon bergerak (telepon sellular) | | | | | |
| 79. Mesin-mesin fax | | | | | |
| 80. Kamera-kamera digital | | | | | |
| 81. Komputer | | | | | |
| 82. E-mail dan akses Internet | | | | | |

Di dalam situasi karya pelayanan anda, **sejauh mana efektifnya** masing-masing bentuk komunikasi sosial berikut….bagi evangelisasi dan katekese?  Bagi pendidikan? Berilah tanda "X" di kotak menurut pertimbangan berikut.

**4 = Sangat efektif    3 = Agak efektif    2 = Tidak efektif    1 = Tidak tahu.**

| | For evangelization & catechesis | | | | For education | | | |
|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
| 83. Media budaya dan rakyat | | | | | | | | |
| 84. Komunikasi oral | | | | | | | | |
| 85. Surat kabar dan bahan-bahan cetakan lain | | | | | | | | |
| 86. Radio | | | | | | | | |
| 87. Kaset-kaset video, CD dan DVD | | | | | | | | |
| 88. Televisi | | | | | | | | |
| 89. Telepon (Saluran darat) | | | | | | | | |
| 90. Telepon-telepon bergerak (telepon sellular) | | | | | | | | |
| 91. Mesin-mesin fax | | | | | | | | |
| 92. Kamera-kamera digital | | | | | | | | |
| 93. Komputer | | | | | | | | |
| 94. E-mail dan akses Internet | | | | | | | | |
| 95. Lain-lain…. | | | | | | | | |

*Kebutuhan Komunikasi yang mendesak*

Kebutuhan komunikasi manakah yang paling mendesak di dalam masing-masing bidang berikut ini? Berilah tanda "X" di kotak menurut pertimbangan berikut. Silakan memberi penjelasan lebih lanjut di dalam ruang yang disediakan.

**4 = Sangat mendesak    3 = Agak mendesak    2 = Tidak mendesak    1 = Tidak tahu**

| | 1 | 2 | 3 | 4 | Jelaskan. |
|---|---|---|---|---|---|
| 96. **Prasarana,** misalnya listrik, Internet providers saluran telepon, kabel optic fiber, dll. | | | | | |
| 97. **Perlengkapan,** misalnya computer, Proyektor, televisi, dll. | | | | | |
| 98. **Pelatihan**, misalnya di dalam pendidikan media dan ketrampilan-ketrampilan komputer dasar. | | | | | |
| 99. **Sumber-sumber keuangan** untuk memperoleh dan mendukung media komunikasi. | | | | | |
| 100. **Bantuan tekhnik professiona** Untuk mendukung dan memelihara media komunikasi | | | | | |

*Biaya Keuangan Lokal untuk Komunikasi*

**Perkirakan** biaya masing-masing berikut ini di dalam bidang karya kerasulan lokal anda. Berikanlah perkiraan biaya di dalam mata uang lokal anda:

| | | $ Perkiraan Harga $ |
|---|---|---|
| 101. | Harga 1 (satu) computer baru | |
| 102. | Harga 1 (satu) printer baru | |
| 103. | Biaya akses Internet satu bulan | |
| 104. | Biaya pemakaian telepon (saluran darat) satu bulan | |
| 105. | Biaya pemakaian telepon sellular (bergerak) | |
| 106. | Gaji per jam seorang guru atau seseorang lain yang terlatih untuk mengajar tekhnologi atau mendukung tekhnologi komunikasi di dalam karya kerasulan anda. | |

*Rencana untuk Komunikasi-komunikasi Sosial*

Sejauh mana pentingnya masing-masing kriteria berikut dalam menentukan kebutuhan dan keputusan-keputusan komunikasi anda? Berilah tanda "X" di kotak menurut pertimbangan berikut.

**4 = Sangat penting**   **3 = Agak penting**
**2 = Tidak penting**   **1 = Tidak tahu**

| Kriteria untuk Kebutuhan dan Keputusan-keputusan | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| 107. Tanda-tanda zaman | | | | |
| 108. Misi Gereja universal | | | | |
| 109. Tujuan-tujuan Gereja lokal di daerah anda | | | | |
| 110. Peningkatan dan pelestarian budaya lokal | | | | |
| 111. Tantangan-tantangan di dalam situasi lokal terhadap iman, moral, dan nilai-nilai umat. | | | | |
| 112. Permintaan yang asli, harapan-harapan atau umpan balik dari umat Setempat. | | | | |
| 113. Dibutuhkan untuk karya kerasulan pelayanan belas kasih | | | | |
| 114. Hak umat pada dan kebutuhan untuk informasi. | | | | |
| 115. Kebutuhan untuk berbicara mengenai masalah-masalah lokal misalnya hak-hak manusia, tindakan kekejaman dan ketidakadilan social | | | | |
| 116. Kemiskinan ekonomi situasi local | | | | |
| 117. Kebutuhan untuk memperluas atau menambah kesempatan-kesempatan Pendidikan | | | | |
| 118. Kebutuhan untuk membuat penyusunan program mutu dan materi komunikasi lainnya yang konsisten dengan tujuan-tujuan karya kerasulan kita | | | | |
| 119. Kharisma dan misi Suster-Suster Notre Dame | | | | |

*Inventaris Sumber*

Sumber-sumber komunikasi apa yang ada di dalam situasi karya kerasulan anda atau penduduk lokal? Tunjukkan apakah anda atau seseorang di dalam karya kerasulan anda telah mengadakan kontak dengan sumber-sumber ini untuk meningkatkan tujuan-tujuan karya kerasulan anda. Berilah tanda "X" di kotak menurut pertimbangan berikut.

**4 = Sumber ada dan sudah ada kontak.**
**3 = Sumber ada tetapi belum ada kontak**
**2 = Sumber belum ada di dalam karya kerasulanku atau daerahku.**
**1 = Tidak tahu**

| Sumber-sumber.... | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| 120. Fasilitas-fasilitas tekhnik untuk produksi TV | | | | |
| 121. Para ahli media untuk bantuan dan konsultasi | | | | |
| 122. Siaran reklame bebas di radio umum dan jaringan TV | | | | |
| 123. Kantor komunikasi keuskupan untuk bantuan dan konsultasi | | | | |
| 124. Universitas, seminari, perpustakaan lokal atau institusi pendidikan lain yang memiliki sumber-sumber komunikasi dan rela memberikan bantuan atau konsultasi | | | | |
| 125. Pribadi-pribadi di lingkungan karya kerasulanku yang bekerja di dalam media, atau mempunyai kontak dengan media. | | | | |
| 126. Kelompok-kelompok atau para sponsor yang dapat mendukung keuangan proyek- proyek komunikasi | | | | |
| 127. Sumber-sumber lain yang anda sadari telah mendukung usaha-usaha komunkas | | | | |

*Tujuan-tujuan Komunikasi untuk Karya Kerasulan*

Tunjukkanlah sejauh mana pentingnya masing-masing pernyataan berikut dalam menentukan *tujuan-tujuan komunikasi* karya kerasulan anda dalam waktu 6 tahun mendatang?  Berilah tanda "X" di kotak menurut pertimbangan berikut.

**4 = Sangat Penting**      **3 = Agak Penting**
**2 = Tidak Penting**      **1 = Tidak tahu**

| *Tujuan-tujuan Komunikasi....* | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| 128. Suster-Suster Notre Dame dan para rekan kerja kita akan dilatih di dalam penggunaan efektif media komunikasi. | | | | |
| 129. Keuangan lokal dan sumber-sumber ahli akan diperkenalkan untuk bantuan di dalam tujuan-tujuan komunikasi kita. | | | | |
| 130. Para ahli media local akan diundang untuk bekerjasama dengan Suster-Suster Notre Dame untuk membuat penyusunan program untuk memenuhi kebutuhan umat kita. | | | | |
| 131. Suster-Suster Notre Dame dan para rekan kerja kita akan menganjurkan pemerintah setempat untuk prasarana-prasarana dan akses yang sudah dikembangkan  pada media komunikasi bagi kaum miskin. | | | | |
| 132. Suster-Suster Notre Dame dan para rekan kerja kita akan berusaha mempengaruhi penyusunan program media lokal untuk mencerminkan dengan lebih baik nilai-nilai moral dan kebutuhan budaya lokal. | | | | |
| 133. Suster-Suster Notre Dame dan para rekan kerja kita akan merencanakan dan melaksanakan pendidikan media serta kesempatan-kesempatan pelatihan tekhnologi lainnya di dalam situasi karya kerasulan kita. | | | | |
| 134. Suster-Suster Notre Dame dan para rekan kerja kita akan memanfaatkan media yang ada secara lebih efektif untuk meningkatkan usaha-usaha di dalam evangelisasi dan katekese. | | | | |
| 135. Suster-Suster Notre Dame dan para rekan kerja kita akan membantu umat kita memanfaatkan media komunikasi untuk memperbaiki status ekonomi mereka. | | | | |
| 136. Suster-Suster Notre Dame dan para rekan kerja kita akan membantu umat kita memanfaatkan media komunikasi dengan tujuan melibatkan diri di dalam proses politik di derah kita untuk meningkatkan hak-hak dan martabat manusia. | | | | |
| 137. Para pengurus sekolah beserta staff akan mengintegrasikan tekhnologi dengan kurikulum sekolah. | | | | |

138. Suatu risert memberikan kesan bahwa akses ke sumber-sumber tekhnologi dapat membantu mengurangi kemiskinan. Bagaimana pendapat anda? (Pergunakan bagian reverse bila perlu.)

138a. Sumber tekhnologi apa yang paling akan menguntungkan anda di dalam karya kerasulan anda untuk membantu mengurangi kemiskinan? (Pergunakan bagian reverse bila perlu.)

139. Suatu risert memberikan kesan bahwa kekosongan pendidikan dan budaya merupakan penyebab akar kemiskinan. Bagaimana pendapat anda? (Pergunakan bagian reverse bila perlu.)

139a. Sumber tekhnologi apa yang paling akan menguntungkan anda di dalam karya kerasulan anda untuk menghubungkan umat kepada sumber-sumber pendidikan dan budaya? (Pergunakan bagian reverse bila perlu.)

140. Suatu risert memberikan kesan bahwa akses ke sumber-sumber tekhnologi informasi memiliki potensi memberdayakan pribadi-pribadi, terutama kaum wanita, untuk mengatasi dengan lebih baik faktor-faktor yang mempengaruhi kersejahteraan mereka. Bagaimanakah pendapat anda? (Pergunakan bagian reverse bila perlu.)

140a. Berilah sebuah contoh bagaimana akses ke sumber-sumber tekhnologi memberdayakan umat, terutama kaum wanita, di dalam karya kerasulan anda? (Pergunakan bagian reverse bila perlu.)

141. Bagaimana sumber-sumber tekhnologi dan komunikasi-komunikasi sosial dapat memajukan kolaborasi dan misi internasional Suster-Suster Notre Dame? Tindakan-tindakan khusus apa yang akan anda sarankan? (Pergunakan bagian reverse bila perlu.)

*Kepemimpinan Provinsi untuk Komunikasi-komunikasi Sosial*

Tunjukkanlah tingkat persetujuan anda dengan masing-masing pernyataan berikut:
Berilah tanda "X" di kotak menurut pertimbangan berikut.

**4 = Sangat Praktis**      **3 = Praktis**      **2 = Tidak Praktis**      **1 = Tidak tahu**

| *Bila pendanaan tekhnologi untuk kongregasi internasional dapat diperoleh, sejauh mana praktisnya (atau bergunanya) masing-masing struktur berikut ini untuk provinsi anda?* | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| 142. Suatu proses yang sama dengan "Dana Solidaritas" kongregasi yang mutakhir yang di dalamnya dana dapat diakses melalui proses permohonan. | | | | |
| 143. Dana bantuan langsung kepada provinsi yang akan dibatasi untuk proyek-proyek tekhnologi bagi kaum miskin. | | | | |
| 144. Program "dana bantuan sebanding" yang akan memberikan pembiayaan untuk disesuaikan dengan sumber-sumber lokal. | | | | |

Tunjukkanlah tingkat persetujuan anda dengan masing-masing pernyataan berikut:
Berilah tanda "X" di kotak menurut pertimbangan berikut.

**5 = Sangat setuju**      **4 = Setuju**
**3 = Tidak setuju**      **2 = Sangat tidak setuju**      **1 = Tidak tahu**

| *Di provinsi anda…..* | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 145. Tekhnologi merupakan suatu cara yang penting untuk berkomunikasi dengan para Suster di dalam karya-karya kerasulan mereka. | | | | | |
| 146. Para Suster terdukung di dalam penggunaan tekhnologi yang tersedia. | | | | | |
| 147. Semua atau kebanyakan para Suster memanfaatkan tekhnologi yang tersedia, misalnya e-mail dan internet, atau berkeinginan belajar. | | | | | |
| 148. Provinsi kita menetapkan pembiayaan tertentu per tahun untuk menambah tekhnologi yang tersedia. | | | | | |
| 149. E-mail dipergunakan oleh kepemimpinan provinsi untuk berkomunikasi secara teratur dengan komunitas-komunitas setempat, dan setiap Suster. | | | | | |
| 150. Provinsi kita menggunakan e-mail dan internet untuk jaringan sumber-sumber provinsi bagi pendidikan. | | | | | |
| 151. Provinsi kita memiliki website. | | | | | |
| 152. Provinsi kita telah menggabungkan tujuan-tujuan tekhnologi ke dalam perencanaan provinsi kita secara keseluruhan. | | | | | |
| 153. Provinsi kita mempunyai semacam dana yang akan mendukung tekhnologi yang sudah baik untuk karya-karya kerasulan pendidikan kita yang paling miskin. | | | | | |

154. Silakan memperkenalkan satu atau dua Suster Notre Dame di Provinsi anda yang mungkin tertarik dan rela menjadi sumber untuk penggunaan tekhnologi komunikasi.

155. Apakah anda mempunyai kebutuhan tekhnologi yang belum disinggung di dalam pertanyaan-pertanyaan di atas? Apakah ada pelayanan-pelayanan yang dapat diberikan pada level kongregasi yang akan membantu para Suster menggunakan tekhnologi informasi dan komunikasi lebih efektif untuk karya kerasulan? (Pergunakanlah bagian reverse bila perlu.)

Terima kasih para Suster yang terkasih.

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*Please return the survey by December 15, 2008*, via e-mail as an attachment to brendon@ndec.org, or fax the completed survey to: 440-286-3377.

The survey may also be mailed to:

Sister Mary Brendon Zajac, SND
Notre Dame Educational Center
13000 Auburn Road
Chardon, Ohio 44024 USA

APPENDIX 5

KOREAN COVER LETTER AND SURVEY

<div align="right">2008년 10월 23일</div>

사랑하는 수녀님들에게,

저는 샤든 관구 소속의 노틀담 수녀로서 현재 오하이오주의 클리브랜드에 있는 쎄인트 메리 신학교의 신학대학원에서 박사 학위를 위해 요구되는 부분들을 채워나가고 있는 중입니다. 메리 슈지타 수녀님의 허락과 격려하에 저의 논문의 한 부분인 연구조사에 있어서 수녀님들의 도움을 구하고자 하는데, 이 논문의 제목은 다음과 같습니다.
*사회적인 통신 (커뮤니메이션) 신학과 사회 계층간의 계수 (디지털) 분리현상:*
*노틀담 수녀회의 교육 사도직을 위한 사목적 계획*

*배경:*

전기 혁명으로 인하여 과학기술이 급진적으로 발달되었고 인간 통신의 모든 차원에서 변화가 일어났습니다. 많은 사람들이 소위 일컫는 "사회 계층간의 계수 분리현상"이 발생되었습니다. 다시 말하자면, 사회적인 통신[1]의 여러가지 형태의 결여가 지구화 사회 안에서 정보-결여, 문화적 차단, 소외집단을 발생시키는 요인이 되었습니다. 심지어 우리 국제 수도회 안에서까지 이러한 격차들이 명백해지고 있습니다. 우리 교육 사도직 안에서의 과학기술의 충격은 국제 교육 회의에서 역시 주목되었습니다. 브라질 회의 참석자의 어떤 사전 조사에 의하면 우리 수녀님들은 지구화 세계에서 인간의 존엄성을 도모하고 가난한 이들과 소외당한 이들의 권리를 되찾게 하기 위해 의사소통 (통신) 수단의 중요성을 이해하고 있었습니다. 이는 노틀담 수녀회가 우리 교육 사명을 수행하는데 과학기술이강력한 도구가 된다는 것을 말하고 있습니다. 그러나 지구화의 계수 (디지털) 분리현상이 노틀담 수녀회의 교육 사도직 안에서 조명되고 있으며 아울러 이는 가난한 이들과 소외된 이들의 권위를 되찾게 해주어야 하는 수도회의 사명에 직면하게 하고 있습니다.

*이 연구의 목적:*

이 프로젝트는 사회적인 통신의 신학 안에 기반을 두고 수녀회의 카리스마와 사도적 사명에서 직접적으로 흘러나오는 사회정의의 문제로서 사회 계층간의 계수 (디지털) 분리현상을 연계하는 사회적인 통신을 위한 사목적 계획[2]의 윤곽을 그리기 위함입니다.

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[1] *사회적인 통신이란 사회 큰 집단에 영향을 미치는 통신의 수단들을 말하는데, 가령 언론, 라디오, 텔레비젼, 인터넷 등이다. 이 용어는 인간적 통신의 모든 범위, 민속 미디어와 구두 통신부터 세계적인 통신의 최대의 과학기술과 기술들을 포함한다.*

[2] *사회적인 통신을 위한 사목적 계획*은 사목적 교훈 *Aetatis Novae* 에서 제시되었는데, 이는 통신 기술의 연구, 평가, 바른 사용들이 복음과 그리스도인 교육의 교회 사명을 위해 효과적으로 사용되도록 하기 위함이었다. (*Aetatis Novae*, 1992 참조)

우리 수녀회의 교육 사도직 안에서의 여러분의 역할때문에 사회적인 통신에 접근하려는 여러분의 노력에 대한 통찰력은 저의 연구조사에 매우 중요합니다. 다음에 첨부되는 질문들을 통해 사회적인 통신과 기술에 연관되어 있는 여러 분야에서 여러분의 견해를 나누어 주시기를 바랍니다. 여러분의 참여는 완전히 자발적이지만 적극적인 참여를 권장하고 있습니다. 여러분이 제공하는 정보는 통신들의 도전들이 무엇인지또 세계 전역의 노틀담 수녀회의 요구가 무엇인지를 정확하게 평가하는데 도움을 줄 것입니다. 또한 이러한 과학 기술들을 위해 가장 절실히 요구되는 우리 관구들을 경제적으로 도와주는 기회들을 모색할 수 있기에 이 연구조사는 매우 중요하리라 생각합니다.

*설문지 작성에 있어서:*

이 설문지 작성시간은 30분 에서 45분 사이입니다. 어떤 질문들은 여러분에게 사회적인 통신의 여러 형태들에 대해 점수를 매기라고 하거나, 우리 노틀담 교육 사도직 안에서 통신 기술을 사용하는데 있어서의 여러분의 의견을 물을 것입니다. 다른 질문들은 여러분의 현재 사도직 안에서의 예들과 어떤 관찰된 바를 나눌 것을 요청할 것입니다. 여러분이 제공하는 모든 정보들은 저의 마지막 논문에서는 국가별로 집결될 것입니다. 여러분의 개인적인 이름이나 사도직 장소들은 공개되지 않을 것입니다.

*설문지 작성의 방법:*

다음 아래의 한 방법을 통해 질문들을 완성해 주십시오.

1) **인터넷을 통해** 아래의 주소로 들어가서 직접 온 라인 상에서 질문에 대답합니다. 여러분의 응답은 자동적으로 인터넷을 통해 저에게 전달될 것입니다.
http://www.surveymonkey.com/s.aspx?sm=0xnd0DegM4DskepQDGdVCw_3d_3d

2) **설문지를 통해**. 완성된 질문들을 샤든으로, 팩스 **440-286-3377** 또는 아래의 주소로 일반 메일을 통해 저에게 보내주십시오.


**2008년 12월 15일**까지 모든 설문지들이 돌아오기를 바랍니다. 만약 어떤 질문이 있으면 저에게 연락해 주십시오.

수녀님들, 저의 조사연구에 있어서의 여러분의 협조에 대해 감사합니다. 이 중요한 화제들이 우리 국제 수도회의 교육 사도직에 있어서 사회적인 통신에 대해 대화하는 기회가 되기를 바라며, 우리가 봉사하는 사람들에게 힘을 부여하고 하느님의 좋으심을 선포하는데 통신 기술의 힘을 사용하는 새로운 길로 이끌어 주기를 희망합니다.

노틀담 안에서 감사드리며…

(서명)

메리 브렌든 제이젝 수녀, SND,

연구조사자: 메리 브렌든 수녀, SND, 박사 (지원자)
쎄인트 메리신학교 & 신학대학원, 클리브랜드, 오하이오, 미국

*사회적인 통신 (커뮤니케이션) 신학과 사회 계층간의 계수 (디지털) 분리현상*
노틀담 수녀회의 교육 사도직을 위한 사목적 계획

**정자로 작성해 주십시오.**

| |
|---|
| 설문지 작성자의 이름: |
| E-메일 주소 (만약 더 명백한 사항이 요구될 경우를 위해) |
| 관구/대리구: |
| 사도직하는 도시와 나라명: |
| 학교명/본당명/사도직 장소 |
| 사도직의 직분 또는 기본 직책:<br>[ ] 관리자<br>[ ] 교사<br>[ ] 교리교사<br>[ ] 종교교육 지도자<br>[ ] 관구 지도자<br>[ ] 그 외: _____ |
| 사도직의 종류:<br>[ ] 초등학교<br>[ ] 중등 또는 고등학교<br>[ ] 본당 종교 교육<br>[ ] 교사 교육<br>[ ] 성인 교육<br>[ ] 특별 교육<br>[ ] 관구 지도<br>[ ] 그 외: _____ |
| 여러분 사도직 대상자들의 경제적인 특성:<br>• 사도직 대상자들 중에서 국가 빈곤선 또는 그 아래에 해당하는 사람 수의 퍼센트를 산출하면: _____% <br>• 사도직 대상자들 중에서 하루 1달러(1000원)로 사는 국제 빈곤선 또는 그 아래에 있는 사람 수의 퍼센트를 산출하면? _____% |

**설문지 작성을 위한 지침:**
이 설문지는 지면으로 또는 전자상으로 작성될 수 있습니다. 아래의 이 곳을 클릭 해 주십시오.
<u>Click here for Sister Brendon's Survey</u> , 또는 다음의 브라우저로 들어가십시오:
http://www.surveymonkey.com/s.aspx?sm=0xnd0DegM4DskepQDGdVCw_3d_3d
이 설문지를 **2008년 12월 15일** 까지 이메일 <u>brendonzajac@gmail.com</u> 이나 팩스 440-286-3377 를 통해 **반환해 주십시오.**
또는 다음의 주소로 부쳐 주십시오:  Sister Mary Brendon Zajac, SND,
Notre Dame Educational Center,
13000 Auburn Road / Chardon, Ohio 44024 / USA

### 사회적인 통신을 위한 수도회적인 비젼의 요소들

노틀담 수녀회의 교육 사도직에서 **통신 미디어를 사용하는 이유**로써 다음 각 사항들이 얼마나 중요하다고 생각하십니까? 다음에 주어진 그 정도에 따라 빈 칸에 "X"를 그려넣어 주십시오.

4 = 매우 중요함        3 = 약간 중요함
2 = 중요하지 않음     1 = 모르겠음

| | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| 1. "우리는 하느님의 좋으심과 섭리적인 돌보심을 증거한다…" (머리말) | | | | |
| 2. "우리는 사람들, 특히 갖가지 형태의 가난을 체험하는 사람들에게 봉사한다…" (머리말) | | | | |
| 3. "우리는 사람들…교육과 다른 사도직에 봉사한다…" (머리말, 3항) | | | | |
| 4. "우리는 교리교육을 특별히 중시한다" (머리말, 3항) | | | | |
| 5. "우리는 시대의 필요에 응답한다…" (3항) | | | | |
| 6. "(우리는) 하느님의 연민에 찬 사랑을 다양한 믿음과 문화를 가진 사람들과나눈다…" (3항) | | | | |
| 7. "(우리는) 하느님의 연민에 찬 사랑을 … 가난하고 소외된 이들과 함께 나눈다." (3항) | | | | |
| 8. "(우리는) 수녀회에 맡겨진 사도직 안에서 교회에 봉사한다." (8항) | | | | |
| 9. "(우리는) 가난한 이들을 위한 우선적인 사랑을 반영하는 책임을 함께 나눈다." (27항) | | | | |
| 10. "우리는 사랑과 봉사를 통해 모든 사람이 한분이신 하느님의 자녀라는 것을 (가난한 이들이) 체험하도록 도와준다." (29항) | | | | |
| 11. "인간의 생명과 품위에 대한 존경심" (30항) | | | | |
| 12. "교회로부터 파견된 우리는 교회의 복음화 사업에 참여한다." (66항) | | | | |
| 13. "우리는 인간적 충만함과 영적 성장으로 이끄는 사도직을 위해 헌신한다." (66항) | | | | |
| 14. "국제 수녀회의 수녀로서 우리는 세계 교회와 사회의 발전에 적극적인 관심을 가져야 한다." (67항) | | | | |
| 15. "(우리는) 우리가 봉사하는 사람들의 문화 속으로 침투하고 … 그들의 필요를 식별하라고 도전한다. (67항) | | | | |

| | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| 16. "…우리는 (우리가 봉사하는)그들과 연대하면서 서로 풍요로워진다." (67항) | | | | |
| 17. "(우리는) 가난하고 소외된 자들을 찾아나서며 그들의 품위를 깨달을 수 있도록 도와준다…" (67항) | | | | |
| 18. "우리는 인간적, 영성적, 신학적, 수녀회적, 전문적, 문화적 양성을 위하여… 모든 기회들을 잘 활용하도록 한다…." (90항) | | | | |
| 19. "(우리는) 우리의 현세재물을 교회의 필요와 가난한 이들을 돕기 위해 나눈다." (153항) | | | | |
| 20. "(우리는) 그들이 정의와 삶의 갈등 속에서도 희망과 용기를 갖게한다." (67항) | | | | |
| 21. "상호신뢰와 계속적인 교류는 국제 수녀회 안에서의 일치감을 풍요롭게 하고 강화시켜준다." (96항) | | | | |
| 22. "가난하고 소외된 이들 특히 여성들과 어린이들의 힘을 북돋아주고 우리 선교정신을 새롭게 하고 펼치기 위해…." (2004년 총회) | | | | |
| 23. " 정의와 평화를 위해 우리 자신과 다른 이들과 연계하기 위해.." (2004년 총회) | | | | |
| 24. "우리가 다문화 안에서 우리의 국제성을 살고 사도직을 행하는 방법은 통교와 일치를 위한 바로 힘찬 증거가 되며 또한 호소력을 불러일으킵니다…" (2001년 아프리카 지역회의에서의 메리 슈지타 수녀님의 연설) | | | | |

## 태도, 인식과 자원들

다음 각 사항들을 여러분의 현재 사도직 상황에 적용시켜 볼 때 여러분은 얼마나 이에 동의하고 있습니까? 다음에 주어진 그 정도에 따라 빈 칸에 "X"를 그려넣어 주십시오.

**5 = 매우 동의      4 = 동의      3 = 부동의      2 = 매우 부동의      1 = 모르겠음**

| 나의 현재 사도직 상황 안에서… | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 25. 사회적인 통신의 수단들은 정보의 한 자료로서 중요하다. | | | | | |
| 26. 사회적인 통신의 수단들은 교육을 위한 중요한 수단들이다. | | | | | |
| 27. 사목자, 교사, 교회 지도자들이 통신과 미디어와 관련한 문제들을 깊게 이해하기 위해 정기적으로 노력한다. | | | | | |

| 나의 현재 사도직 상황 안에서... | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 28. 그리스도인들과 다른 종교인들이 통신의 노력을 하며 함께 일한다. | | | | | |
| 29. 통신 미디어는 교회에 대한 인식에 영향을 미친다. | | | | | |
| 30. 우리 지역의 미디어는 전통종교, 문화, 가족가치를 강화시킨다. | | | | | |
| 31. 우리 지역의 미디어는 가끔 전통종교, 문화, 가족가치를 모순되게 한다. | | | | | |
| 32. 교회 (즉 교구)는 복음의 가치를 도모하기 위한 지역 프로그램 개발에 있어서 역동적 역할을 한다. | | | | | |
| 33. 교회는 인간의 존귀함을 도모하고 복음을 전파하는 방법에 있어서 지역 미디어와 대화하고 있다. | | | | | |
| 34. 교회는 복음을 증진시키기 위해 지역 미디어에 접근하고 있다. | | | | | |
| 35. 교회는 여러분 지역을 위해 정책과 프로그램에 대한 지역 미디어에 영향을 미칠 수 있다. | | | | | |
| 36. 미디어는 복음화와 교리교육을 위해 교회가 지역적으로 노력할 수 있는 중요한 한 부분이다. | | | | | |
| 37. 미디어에 있어서 가톨릭의 존재와 협동을 강화하기 위한 특별한 가톨릭 프로그램, 기관과 체제가 있다. | | | | | |
| 38. 성직자, 수도자, 사목자들과 교회 다른 관계자들을 위해 통신을 통해 교육하고 훈련하는 기회들이 있다. | | | | | |
| 39. 내가 사도직을 하고 있는 교구에서는 사회적인 통신을 위한 사목적 계획을 가지고 있다. | | | | | |
| 40. 지역 정부가 미디어를 통제 (또는 규제)하고 있다. | | | | | |
| 41. 지역 정부가 통신을 위한 기본 조직 (전기, 전화선, 인터넷 접속을 위한 광섬유 케이블 등)을 제공하고 있다. | | | | | |
| 42. 가난한 이들에게 접근하기 위해 통신 수단에 접근 하도록 지원하는 국가적이고 지역적인 노력이 있다. | | | | | |
| 43. 지역문화의 반영과 사람들에 관련된 프로그램을 개발하기 위한 지역적 프로그램 제작 시설이 있다. | | | | | |
| 44. 나의 사도직에서 만나는 사람들은 통신 수단들에 대한 정보와 접근에 대한 그들의 권리를 이해하고 있다. | | | | | |
| 45. 나의 사도직 현장에서의 사람들은 지역 문화를 표현하기 위해 민속 미디어 같은 전통적인 혹은 그 대안적인 미디어를 사용하고 있다. | | | | | |

| 나의 사도직 상황 안에서... | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 46. 나의 사도직 상황에서 사람들은 자신들의 삶의 조건을 개선시키기 위해 통신 미디어에 관여할 수 있다. | | | | | |
| 47. 나의 사도직 현장에서, 사람들은 책임껏 미디어를 사용하도록 교육을 받고 있다. | | | | | |
| 48. 나의 사도직 현장에서, 통신 미디어를 사용하는 능력은 고용을 보장시키기데 중요한 역할을 한다. | | | | | |
| 49. 각종 통신 미디어에 접근하는데 있어서의 결여가 내가 봉사하는 사람들을 소외화 시킨다. | | | | | |
| 50. 각종 통신 미디어에 접근하는데 있어서의 결여가 내가 봉사하는 사람들을 가치로운 직업 채용을 받는데 있어서 방해가 되게 하고 있다. | | | | | |
| 51. 각종 통신 미디어에 접근하는데 있어서의 결여가 내가 봉사하는 사람들, 특히 여성들이 세계화 사회의 특혜를 받는데 제외되는 이유 중의 하나가 되고 있다. | | | | | |
| 52. 내가 사도직 하는 지역이 "정보-가난지역"이라고 말할 수 있다. | | | | | |
| 53. 내가 사도직 하는 지역이 "정보-부유지역" 이라고 말할 수 있다. | | | | | |
| 54. 각종 통신 미디어에 접근하는데 있어서의 결여가 내가 봉사하는 사람들이 경제적으로 가난한 이유 중의 하나이다. | | | | | |
| 55. 나의 사도직에서의 어린이들과 젊은이들은 과학기술의 중요성을 의식하나 그것을 누리지는 못한다. | | | | | |
| 56. 내가 봉사하는 교육 사도직은 여러 과학기술 도구들이 잘 구비되어 있다. | | | | | |
| 57. 내가 봉사하는 교육 사도직은 과학기술 용구가 있으나, 오래되었고 신뢰성이 떨어지며 우리의 요구에 대해 적합한 구실을 못하고 있다. | | | | | |

## *사회적인 통신의 잠재성*

**사회적인 통신의 잠재성에** 관하여 다음 각 사항들을 여러분의 현재 사도직 상황에 적용시켜 볼 때 당신은 얼마나 이에 동의하고 있습니까? 다음에 주어진 그 정도에 따라 빈 칸에 "X"를 그려넣어 주십시오.

**5 = 매우 동의     4 = 동의     3 = 부동의     2 = 매우 부동의     1 = 모르겠음**

| 나의 사도직 안에서 (또는 사도직 지역에서) 정보와 통신 과학기술로의 대량 접근이 ... | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 58. ... 교육의 접근을 개선시킬 수 있을 것이다. | | | | | |
| 59. ... 건강 써비스의 접근을 개선시킬 수 있을 것이다. | | | | | |
| 60. ... 이곳 사람들이 부정의로운 구조들과 맞서는데 힘을 부여해 줄 것이다. | | | | | |
| 61. ... 문화적인 이해와 대화를 증진시켜 줄 것이다. | | | | | |
| 62. ... 가난하고 소외된 이들과 연대감을 이루도록 하는 방법에 대한 인식을 높여줄 것이다. | | | | | |
| 63. ... 나의 사도직 지역에서 연속되는 혹독한 가난을 차단하는 중요한 열쇠가 될 것이다. | | | | | |
| 64. ... 나의 사도직 지역에서 전반적인 개발에 대한 노력을 증진시키고 뒷받침해 줄 것이다. | | | | | |
| 65. ... 내가 봉사하는 사람들이 경제적으로 인상된 인금을 받도록 해 줄 것이다. | | | | | |
| 66. ...사람들이 그들 자신들을 연계하도록 도와줄 것이며 인간 잠재성을 개발하는 능력과 지식을 제공할 것이며 지역 차원에서 그들에게 힘을 줄 것이다. | | | | | |
| 67. ... 우리가 봉사하는 사람들의 존엄성을 찾는 것을 도와줄 것이며 전세계적인 공동체에서의 소외와 가난을 극복하는 새로운 방법들을 제공해 줄 것이다. | | | | | |
| 68. 이 메일과 인터넷 접근이 여성의 교육 차원과 사회에서의 그들의 지위를 높이는데 효력을 미칠 것이다. | | | | | |
| 69. 가장 간단한 과학기술로도 우리의 지역 현장 안에서 소외된 이들의 목소리를 듣게 해 줄 수 있을 것이다. | | | | | |
| 70. 우리 학교와 교육 사도직에서의 학생들과 교사들은 다른 노틀담 학교와 온라인으로 연계함으로써 혜택을 받을 수 있을 것이다. | | | | | |
| 71. 노틀담 기관간의 공유된 온 라인 프로그램은 우리 학생들에게 이득이 될 것이다. | | | | | |
| 72. 과학기술을 통한 노틀담 교육 사도직의 연계는 우리 수녀님들과 학생들과 협력자들을 전세계적인 부정의로운 문제에서 서로 연대를 이루도록 해 줄 것이다. | | | | | |

## 현재 디지털 사용 가능성

여러분의 사도직 상황에서 통신 자원들이 *이미 사용가능* 합니까? 다음에 주어진 그 정도에 따라 빈 칸에 "X"를 그려넣어 주십시오. 각 항목에 대해 **모두** 답해주십시오.

5 = 교사 사용 가능          4 = 학생 사용 가능
3 = 사용가능하나 사용하지 않음       2 = 사용가능하지 않음
1 = 모르겠음

|  | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 73. 신문과 다른 프린트 자료들 |  |  |  |  |  |
| 74. 라디오 |  |  |  |  |  |
| 75. 비디오 카셋트, CD 와 DVD |  |  |  |  |  |
| 76. 텔레비젼 |  |  |  |  |  |
| 77. 전화 (지상선) |  |  |  |  |  |
| 78. 핸드폰 |  |  |  |  |  |
| 79. 팩스 |  |  |  |  |  |
| 80. 디지털 카메라 |  |  |  |  |  |
| 81. 컴퓨터 |  |  |  |  |  |
| 82. 이 메일과 인터넷 접속 |  |  |  |  |  |

여러분의 사도직 상황에서 다음의 각종 사회적인 통신들이 복음화와 교리교육에 *얼마나 영향*을 미칩니까? 교육을 위해서는? 다음에 주어진 그 정도에 따라 빈 칸에 "X"를 그려넣어 주십시오.

4 = 매우 영향을 미침    3 = 약간 영향을 미침    2 = 영향을 미치지 않음    1 = 모르겠음

|  | 복음화와 교리교육을 위해 | | | | 교육을 위해 | | | |
|---|---|---|---|---|---|---|---|---|
|  | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
| 83. 문화와 민속 미디어 |  |  |  |  |  |  |  |  |
| 84. 구두 통신(개인 대 개인) |  |  |  |  |  |  |  |  |
| 85. 신문과 다른 프린트 자료들 |  |  |  |  |  |  |  |  |
| 86. 라디오 |  |  |  |  |  |  |  |  |
| 87. 비디오 카셋트, CD 와DVD |  |  |  |  |  |  |  |  |
| 88. 텔레비젼 |  |  |  |  |  |  |  |  |
| 89. 전화 (지상선) |  |  |  |  |  |  |  |  |
| 90. 핸드폰 |  |  |  |  |  |  |  |  |
| 91. 팩스 |  |  |  |  |  |  |  |  |
| 92. 디지털 카메라 |  |  |  |  |  |  |  |  |
| 93. 컴퓨터 |  |  |  |  |  |  |  |  |
| 94. 이 메일과 인터넷 접속 |  |  |  |  |  |  |  |  |
| 95. 그 외... |  |  |  |  |  |  |  |  |

## 통신의 절대적인 필요사항들

여러분의 사도직 현장에서 다음 각 영역에 있어서 무엇이 통신에 있어서 가장 절대적으로 필요한 사항입니까? 다음에 주어진 그 정도에 따라 빈 칸에 "X"를 그려넣어 주십시오. 또 그 옆의 빈 칸에 설명을 해 주시기를 바랍니다.

**4 = 매우 절대적임     3 = 약간 절대적임     2 = 절대적이지 않음     1 = 모르겠음**

| | 1 | 2 | 3 | 4 | 설명을 부탁드립니다. |
|---|---|---|---|---|---|
| 96. **기반구조**, 가령 전기, 인터넷, 인터넷 공급원, 전화선, 광섬유 케이블 등. | | | | | |
| 97. **비품**, 가령 컴퓨터, 프로젝트, 텔레비젼 등. | | | | | |
| 98. **훈련**, 가령 미디어 교육과 기본적인 컴퓨터 기술 교육 | | | | | |
| 99. 통신 자원들을 획득하고 지원하기 위한 **재정적 자원** | | | | | |
| 100. 통신 자원들을 유지하고 지원하기 위한 **전문적인 기술 지원** | | | | | |

### 통신에 드는 지역 재정적 비용

여러분의 지역 사도직 영역에서 다음 각 항목에 대해 드는 **비용을 어림잡아 보십시오**. 여러분 지역의 화폐단위로 계산하십시오.

| | 어림잡은 비용: 원 |
|---|---|
| 101. 새 컴퓨터 한 대의값 | |
| 102. 새 프린트기 한 대의 값 | |
| 103. 한 달 인터넷 접속비용 | |
| 104. 한 달 전화 (지상선) 사용료 | |
| 105. 한 달 핸드폰 사용료 | |
| 106. 여러분 사도직에서 과학기술을 지원하거나 가르치도록 훈련된 교사 또는 지도자의 시간당 받는 봉급 | |

### 사회적인 통신을 위한 계획

여러분이 통신을 하는데에 있어서의 필요와 결정을 하는데 다음의 **척도**들이 얼마나 중요합니까? 다음에 주어진 그 정도에 따라 빈 칸에 "X"를 그려넣어 주십시오.

4 = 매우 중요함      3 = 약간 중요함
2 = 중요하지 않음      1 =모르겠음

| 필요와 결정을 위한 척도 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| 107. 시대의 요구 | | | | |
| 108. 전인류 교회의 사명 | | | | |
| 109. 여러분이 속한 지역 교회의 목표 | | | | |
| 110. 지역 문화의 증진과 수호 | | | | |
| 111. 지역 상황 안에서 사람들의 신앙, 도덕과 가치에 대한 도전 | | | | |
| 112. 지역인들로부터의 진정한 요구, 기대 또는 평가 | | | | |
| 113. 연민의 봉사 사도직을 위한 필요성 | | | | |
| 114. 정보를 위한 사람들의 필요성 및 권리 | | | | |
| 115. 인간 권리 악용과 사회 부정의와 같은 지역 문제들을 발언하기 위한 필요성 | | | | |
| 116. 지역 상황에서의 경제적인 가난 | | | | |
| 117. 교육 기회의 증대나 확대를 위한 필요성 | | | | |
| 118. 우리 사도직 목표와 일치하는 질적인 프로그램과 다른 통신 자료들을 제작하여야 하는 필요성 | | | | |
| 119. 노틀담 수녀회의 카리스마와 사명 | | | | |

### 자원 목록

여러분의 사도직 현장이나 지역 주민들 안에 어떤 통신 자원들이 존재하고 있습니까?
여러분의 사도직에서 여러분 또는 다른 사람들이 여러분의 사도직의 목표를 증진시키기
위해 이러한 자원들과 접촉하고 있는 지를 말해주십시오. 다음에 따라 빈 칸에 "X"를
그려넣어 주십시오.

**4 = 자원들이 존재하고 또 이들과 접촉하고 있음**
**3 = 자원들이 존재하나 접촉하고 있지 않음**
**2 = 나의 사도직 또는 영역에서 자원들이 존재하고 있지 않음**
**1 = 모르겠음**

| 자원들... | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| 120. 텔레비젼 프로그램을 만들기 위한 기술적인 시설 | | | | |
| 121. 지원과 상담을 위한 미디어 전문가 | | | | |
| 122. 공공 라디오와 텔레비젼 전산망의무료 방송 | | | | |
| 123. 지원과 상담을 위한 교구 통신 사무실 | | | | |
| 124. 통신 자원을 가지고 있으며 기꺼이 지원과 상담을 제공하는 지역 대학, 신학교, 도서관 혹은 그외 교육 기관 | | | | |
| 125. 나의 사도직 영역 안에서 미디어 안에서 일하거나 또는 미디어와 접촉하는 인물 | | | | |
| 126. 통신 프로젝트를 재정적으로 지원할 수 있는 그룹이나 후원인 | | | | |
| 127. 통신의 노력을 지원하기 위해 여러분이 인지하고 있는 그외의 자원들 | | | | |

## 사도직을 위한 통신 목표

앞으로의 6년 동안 여러분 사도직의 **통신의 목표**들을 결정하는데 다음 각 사항이 얼마나 중요하다고 생각합니까? 다음에 주어진 그 정도에 따라 빈 칸에 "X"를 그려넣어 주십시오.

**4 = 매우 중요함**  **3 = 약간 중요함**
**2 = 중요하지 않음**  **1 = 모르겠음**

| 통신 목표들 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| 128. 노틀담 수녀들과 우리의 협력자들은 통신 미디어의 효과적인 사용 안에서 훈련된다. | | | | |
| 129. 지역적인 재정적 전문적인 자원들은 우리의 통신 목표들을 위해 지원한다. | | | | |
| 130. 지역 미디어 전문가들은 우리 사람들의 요구에 부응하기 위한 프로그램을 만들기 위해 노틀담 수녀회와 함께 협력하기 위해 초대받는다. | | | | |
| 131. 노틀담 수녀들과 우리의 협력자들은가난한 이들을 위해 향상된 기반구조와 통신 미디어에 접근을 목적으로 지방 정부를 옹호한다. | | | | |
| 132. 노틀담 수녀들과 우리의 협력자들은 더 나은 도덕 가치와 지역 문화 요구를 반영하기 위해 지역 미디어 프로그램에 영향을 주는 것을 시도한다. | | | | |
| 133. 노틀담 수녀들과 우리의 협력자들은 우리 사도직 상황에서 미디어 교육과 다른 기술 훈련의 기회를 고안하고 실행한다. | | | | |
| 134. 노틀담 수녀들과 우리의 협력자들은 복음화와 교리교육을 위한 노력을 도모하기 위해 기존의 미디아를 더욱 효과적으로 이용한다. | | | | |
| 135. 노틀담 수녀들과 우리의 협력자들은 우리 사람들이 그들의 경제적 상황을 개선하기 위해 통신 미디어를 사용하는 것을 도와준다. | | | | |
| 136. 노틀담 수녀들과 우리의 협력자들은 우리 사람들이 인간 권리와 존엄성을 도모하기 위해 우리 지역에서 정치적으로 진행되는 일에 끼일 수 있도록 통신 미디어를 사용하는 것을 도와 준다. | | | | |
| 137. 우리 학교 관리자들과 직원들은 과학기술과 학교 커리큐럼을 통합한다. | | | | |

138. 어떤 연구조사는 과학기술로의 접근이 가난을 경감시켜 줄 것이라고 제안하고 있습니다. 여러분은 어떻게 생각하십니까?

138a. 여러분의 사도직에서 가난을 경감시키는데 어떤 과학기술 자원이 가장 혜택을 준다고 생각하십니까? (필요하다면 종이 뒷면을 사용하십시오.)

139. 어떤 연구조사는 교육의 결핍이 가난의 뿌리라고 제안하고 있습니다. 여러분은 어떻게 생각하십니까? (필요하다면 종이 뒷면을 사용하십시오.)

139a. 여러분의 사도직에서 사람들을 문화적, 교육적 자원과 연결시키는데 어떤 과학기술 자원이가장 혜택을 준다고 생각합니까? (필요하다면 종이 뒷면을 사용하십시오.)

140.    어떤 연구조사는 정보 과학기술 자원으로의 접근이 사람들, 특히 여성들이 그들의 복지에 영향을 주는 요소들을 크게 움직이는 힘을 부여하는 잠재력을 가진다고 제시하고 있습니다. 여러분은 어떻게 생각하십니까? (필요하다면 종이 뒷면을 사용하십시오.)

140a.    여러분의 사도직에서 어떻게 과학기술 자원이 사람들 특히 여성들에게 힘을 부여하기위해 접근하여야 하는지 그 한 가지 예를 들어주십시오. (필요하다면 종이 뒷면을 사용하십시오.)

141.    어떻게 사회 통신과 과학기술이 노틀담 수녀회의 사명과 국제적 협동을 촉진시킬 수 있겠습니까? 어떤 특별한 행동을 제안하시겠습니까? (필요하다면 종이 뒷면을 사용하십시오.)

*사회적인 통신을 위한 관구차원의 리더쉽*
다음 각 사항에 대해 동의 여부를 표시해 주십시오. 다음에 주어진 그 정도에 따라 빈 칸에
"X"를 그려넣어 주십시오.

4 = 매우 실제적임                    3 = 실제적임
2 = 실제적이지 않음              1 = 모르겠음

| 국제수녀회의 과학기술을 위한 자금을 제공받는다면, 여러분의 관구를 위해 다음 각 사항이 얼마나 실제적 (또는 실용적)이 되겠습니까? | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| 142. 적용 과정을 통해 현재 수녀회의 "연대 기금"과 비슷한 과정에 도달할 수 있다. | | | | |
| 143. 직접 관구에 자금을 수여하나 가난한 이들을 위한 과학기술 프로젝트로 제한될 수 있을 것이다. | | | | |
| 144. 지역적 자원들과 같은 금액의 기금을 제공하는 "대등 수여 (matching grant)" 프로그램이 될 것이다. | | | | |

다음 각 사항에 대해 동의 여부를 표시해 주십시오. 다음에 주어진 그 정도에 따라 빈 칸에
"X"를 그려넣어 주십시오.

5 = 매우 동의                    4 = 동의
3 = 부동의                    2 = 매우 부동의                    1 = 모르겠음

| 여러분 관구에서는... | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 145. 과학기술이 우리들의 사도직에서 수녀들과 의사소통 하는데 매우 중요한 방법이다. | | | | | |
| 146. 수녀들은 사용가능한 과학기술을 사용하도록 지원받고 있다. | | | | | |
| 147. 모든 수녀 또는 대부분 수녀는 가령 이 메일이나 인터넷 등의 사용가능한 과학기술을 사용하거나 또는 기꺼이 배울려고 한다. | | | | | |
| 148. 우리 관구는 사용가능한 과학기술을 증진시키기 위해 매년 기금을 지정해 놓고 한다. | | | | | |
| 149. 관구 지도자들은 분원들과 개인 수녀들과 의사소통하기 위해 정규적으로 이 메일을 사용하고 있다. | | | | | |
| 150. 우리 관구는 교육을 위한 관구의 자료들을 연계하기 위해 이메일과 인터넷을 이용하고 있다. | | | | | |
| 151. 우리 관구는 웹싸이트를 가지고 있다. | | | | | |
| 152. 우리 관구는 과학기술 목표를 우리의 전반적인관구 계획에 포함시키고 있다. | | | | | |
| 153. 우리 관구는 우리의 가장 가난한 교육 사도직을 위해 개발된 과학기술을 지원하는 기금 형태를 가지고 있다. | | | | | |

154.   여러분 관구에서 통신 과학기술의 사용을 위하여 기꺼이 자원 (인력)이 되려거나
       이것에 관심이 있는 한 명 또는 두 명의 수녀님들의 이름을 적어 주십시오.

155.   위의 질문들에서 아직 언급되지 않은 다른 과학기술의 요구사항들이 있습니까?
       사도직을 위해 수녀님들이 더욱 효과적으로 정보와 통신 과학기술을 사용할 수 있도록
       관구 차원에서 제공되어야 할 어떤 다른 써비스들이 있습니까? (필요하다면 종이
       뒷면을 사용하십시오.)

수녀님, 감사합니다.

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이 설문지를 **2008년 12월 15일** 까지 이메일 brendon@ndec.org 이나 팩스 440-286-3377 를 통해
**반환해 주십시오.**

또는 다음의 주소로 부쳐 주십시오:   Sister Mary Brendon Zajac, SND,
                                    Notre Dame Educational Center,
                                    13000 Auburn Road,
                                    Chardon, Ohio 44024 USA

APPENDIX 6

PORTUGUESE COVER LETTER AND SURVEY

Outubro, 2008

Querida Irmã,

Sou uma Irmã de Nossa Senhora da Província de Chardon. Atualmente, estou completando os requisitos para graduação no Curso de Doutorado em Apostolado no Seminário e Escola de Teologia, Seminário Santa Maria, Cleveland, Ohio. Com a permissão e incentivo da Irmã Maria Sujita, estou pedindo sua colaboração na pesquisa para minha dissertação entitulada:

*A Teologia das Comunicações Sociais e a Divisão de Classes baseada na era digital.*
*Um Plano Pastoral para o Apostolado Educacional das Irmãs de Nossa Senhora*

*Breve histórico:*

A tecnologia tem se desenvolvido rapidamente e uma transformação tem ocorrido em todos os níveis da Comunicação humana por causa da revolução eletrônica. Isto criou o que muitos chamam de "Divisão de Classes pela era Digital". Isto é, a falta de variadas formas de Comunicações Sociais [1] parece ser um fator que contribui para a pobreza de informação, privação cultural e marginalização na sociedade global. Mesmo na nossa Congregação Internacional estas diferenças são bem evidentes. O impacto da tecnologia em nosso Apostolado Educativo foi também notado na Conferência Internacional de Educação, em janeiro, 2007. Alguma pesquisa preliminar entre as participantes da Conferência no Brasil, mostrou que nossas irmãs entendem a importância dos meios de comunicação para promover a dignidade da pessoa humana e para capacitar os pobres e marginalizados do mundo global. Eles vêem a tecnologia como uma ferramenta de poder para levar adiante nossa missão educacional como irmãs de Nossa Senhora. A divisão digital global, no entanto, é refletida no apostolado educacional das irmãs de Nossa Senhora e enfrenta a missão da congregação no desfio de capacitar os pobres e marginalizados.

*Propósito deste estudo:*

Este projeto propõe um rascunho de plano pastoral [2] para as comunicações sociais que aborda a divisão de classes baseada na era digital como um tema de justiça social, enraizada em uma teologia de comunicações sociais, como conseqüência direta do carisma e missão apostólica.

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[1] *Comunicação Social* refere àqueles meios de comunicação que podem atingir e influenciar grande grupo da sociedade, como a imprensa, rádio, televisão, internet, etc. O termo inclui a total variedade da comunicação humana, desde midia popular e comunicação oral até a última tecnologia e técnica da comunicação global.

[2] *Um plano pastoral para as comunicações sociais* foi proposto na instrução pastoral *Aetatis Novae*, assim que o estudo, avaliação e uso correto da tecnologia da comunicação seria, efetivamente, usada a serviço do Evangelho e da missão da igreja na educação cristã. *(Veja Aetatis Novae, 1992)*

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Por causa do seu papel no apostolado educacional da nossa Congregação, seus 'insights' quanto aos efeitos do acesso às comunicações sociais, ou a falta deles, são muito importantes para minha pesquisa. O questionário anexo convida você a partilhar suas observações em várias áreas relacionadas as comunicações sociais e tecnologia. Sua participação é completamente voluntária mas incentivada. A informação que você fornecer ajudará a avaliar, corretamente, os desafios e as necessidades de comunicação das Irmãs de Nossa Senhora no mundo. Também será importante, se aparecerem oportunidades, para buscar fundos que irão assistir nossas províncias nas necessidades urgentes dessas tecnologias.

*Completando a Pesquisa:*

A pesquisa pode ser completada em, aproximadamente, 45 minutos. Algumas questões pedem para você pontuar várias formas de comunicação social ou dar sua opinião a respeito do uso das comunicações tecnológicas em nosso apostolado educacional SND. Outras questões pedem para você partilhar algumas observações e exemplos do contexto do seu apostolado atual. Qualquer informação que você disponibilizar será identificada somente por país no meu trabalho final. Nomes pessoais e lugares de apostolado serão considerados confidenciais.

*Como completar a pesquisa*

O questionário poderá ser completado em qualquer uma das seguintes formas:

1) **Electronicamente**, respondendo diretamente no document do Word, incluído nesta carta, e devolvendo como anexo para brendon@ndec.org.

2) **Ou** (em inglês) clicando no link abaixo, ou colando o link no seu browser e respondendo as questões diretamente online. Suas respostas serão, automaticamente, devolvidas para mim via Internet:
http://www.surveymonkey.com/s.aspx?sm=0xnd0DegM4DskepQDGdVCw_3d_3d

3) **Em papel**. Questionários completos podem ser enviados por fax para mim, em Chardon, no número 440-286-3377, ou enviados pelo correio para o endereço abaixo.

Eu solicito que todos os questionários sejam devolvidos até **15 de dezembro de 2008**. Por favor, entre em contato comigo se tiver qualquer dúvida.

Obrigada, Irmãs, por sua colaboração na minha pesquisa. Certamente, a consideração deste tópico importante nos levará a conversação a respeito das comunicações sociais em nosso apostolado educacional internacional e as novas formas de usar a tecnologia da comunicação para o empoderamento daqueles que servimos e para a proclamação da bondade de Deus.

Grata em Nossa Senhora,

(assinado)
Sister Mary Brendon Zajac, SND
Notre Dame Educational Center
13000 Auburn Road
Chardon, OH 44024 USA

Pesquisadora: Irmã Maria Brendon Zajac, SND, D.Min. (Cand.)
Escola de Teologia e Seminário Santa Maria
Cleveland, Ohio USA

*A Teologia das Comunicações Sociais e a Divisão de Classes baseada na Era Digital*
*Plano Pastoral para o Apostolado Educacional das Irmãs de Notre Dame*

| |
|---|
| Nome da Pessoa a completar a pesquisa: |
| Endereço de e-mail (Para futuros esclarecimentos, se necessário) |
| Provincia/Delegação: |
| Cidade e País onde você atua: |
| Nome da Escola/Paróquia/Lugar de Apostolado |
| Cargo ou Responsabilidade primeira em seu Apostolado:<br>    [ ] Diretora<br>    [ ] Professor<br>    [ ] Coordenador do Ensino Religioso<br>    [ ] Administração Provincial<br>    [ ] Outro: _____ |
| Tipo de Apostolado:<br>    [ ] Ensino Fundamental<br>    [ ] Ensino Médio<br>    [ ] Catequese<br>    [ ] Professor de Magistério<br>    [ ] Educação de Adultos<br>    [ ] Educação para Necessidades Especiais<br>    [ ] Administração Provincial<br>    [ ] Outro: _____ |
| Características Econômicas dos atingidos pelo seu Apostolado:<br>  • Estime a porcentagem da população atingida pelo seu Apostolado que está na ou abaixo da linha de pobreza nacional para o seu país: _____ %<br>  • Estime a porcentagem da população atingida pelo seu Apostolado que está na ou abaixo da linha internacional de pobreza de $1/dia: _____ % |

**Orientações para completer a pesquisa:**
A pesquisa pode ser completada em papel ou acessada eletronicamente:
Clique aqui para a pesquisa da Irmã Brendon ,ou escreva o seguinte URL no seu browser:
http://www.surveymonkey.com/s.aspx?sm=0xnd0DegM4DskepQDGdVCw_3d_3d
Por favor, devolve a pesquisa via email para brendon@ndec.org ou envie fax da pesquisa completa para: 440-286-3377. A pesquisa também pode ser enviada pelo correio para :
Sister Mary Brendon Zajac, SND, Notre Dame Educational Center,
13000 Auburn Road, Chardon, Ohio 44024 USA

*Elementos de uma Visão Congregacional em relação às Comunicações Sociais*

Na sua opinião, que importância tem as seguintes afirmações como uma razão para usar os meios de comunicação no Apostolado Educacional das Irmãs de Notre Dame?

**4 = Muito Importante**     **3 = Alguma importância**
**2 = Não é importante**      **1 = Não sei**

| | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| 1. "Testemunhamos a bondade de Deus e seu amor providente…" (Prólogo) | | | | |
| 2. "Dedicamo-nos às pessoas, especialmente aquelas que experimentam a pobreza em suas diversas formas…" (Prólogo) | | | | |
| 3. "Dedicamo-nos às pessoas… pela educação e outros serviços…" (Prólogo, Art. 3) | | | | |
| 4. "Damos ênfase a catequese" (Prólogo, Art.3) | | | | |
| 5. "Respondemos às necessidades dos tempos" (Art. 3) | | | | |
| 6. "Partilhamos o amor compassivo de Deus com as pessoas de todos os credos e culturas... (Art. 3) | | | | |
| 7. "Partilhamos o amor compassivo de Deus com as pessoas … que são pobres e excluídas." (Art. 3) | | | | |
| 8. "Servimos a Igreja na missão apostolic confiada a esta Congregação." (Art. 8) | | | | |
| 9. " Fazemos opções que reflitam o amor preferencial pelos pobres." (Art. 27) | | | | |
| 10 "Por nosso serviço e amor, ajudamo-los (os pobres) a experimentar que todos são filhos do mesmo Pai." (Art. 29) | | | | |
| 11. "O respeito pela vida e pela dignidade da pessoa humana" (Art. 30) | | | | |
| 12. "Enviadas pela Igreja, engajamo-nos em sua missão evangelizadora." (Art. 66) | | | | |
| 13. "Dedicamo-nos aos trabalhos apostólicos, a fim de ajudar as pessoas a chegarem a seu pleno desenvolvimento." (Art. 66) | | | | |
| 14. "Como membros de uma congregação internacional, demonstramos vivo interesse pelo desenvolvimento da Igreja universal e da sociedade." (Art. 67) | | | | |
| 15. "Imergimos na cultura do povo a quem servimos e discernimos com ele suas necessidades." (Art. 67) | | | | |

| | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| 16. "…Tornamo-nos solidárias com ele (o povo que servimos) e somos mutuamente enriquecidas." (Art. 67) | | | | |
| 17. "Voltamo-nos aos pobres e marginalizados, para ajudá-los a reconhecer sua dignidade humana…" (Art. 67) | | | | |
| 18. "Somos incentivadas a aproveitar as oportunidades disponíveis para nossa formação humana, spiritual, teológica, profissional e cultural…" (Art . 90) | | | | |
| 19. "(Nós) partilhamos nossos recursos mateirias para as necessidades da Igreja e para ajuda aos pobres." (Art 153) | | | | |
| 20. "(Nós) lhe damos esperança e coragem em sua luta por justice e vida." (Art. 67) | | | | |
| 21. "A confiança mutua e a continua Comunicação … enriquecem e fortalecem a unidade em nossa Congregação Internacional." (Art. 96) | | | | |
| 22. "Renovar o nosso espírito missionário, promovendo os pobres e marginalizados, especialmente as mulheres e crianças." (Capítulo Geral, 2004) | | | | |
| 23. Trabalhar em rede, por justice e paz, entre nós e com outros. (Capítulo Geral, 2004) | | | | |
| 24. "O nosso jeito de viver nossa internacionalidade e atuar num contexto multicultural é, sem dúvida, um poderoso testemunho e um chamado para a comunhão e a unidade..." (Ir. M. Sujita, 2001 Conferência Regional da África.) | | | | |

### *Atitudes, Percepções e Recursos*

Indique seu nível de concordânica com a declarações que seguem na medida em que cada uma se aplica à sua situação de apostolado. Marque um "X" na caixa de acordo com a escala que segue.

**5 = Concordo totalmente  4 = Concordo   3 = Discordo   2 = Discordo totalmente**

**1 = Não sei**

| *No meu apostolado atual…* | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 25. Os meios de Comunicação social são importantes como uma fonte de informação. | | | | | |
| 26. Os meios de Comunicação social são importantes ferramentas para a educação. | | | | | |
| 27. Padres, professores e outros líderes da Igreja, procuram, regularmente, aprofundar seus conhecimentos em assuntos relacionados às comunicações e mídia. | | | | | |

| No meu apostolado atual... | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 28. Cristãos e os de outras religiões juntam esforços para trabalhar pelas comunicações. | | | | | |
| 29. Os meios de Comunicação afetam a percepção da Igreja. | | | | | |
| 30. A midia em nossa area reforça a religião tradicional, a cultura e os valores da família. | | | | | |
| 31. A midia, na nossa area, muitas vezes contradiz a religião tradicional, a cultura e os valores da família. | | | | | |
| 32. A Igreja, (isto é, a diocese) tem um papel ativo no desenvolvimento da programação local para promover valores evangélicos. | | | | | |
| 33. A igreja está em diálogo com a midia local de maneira a promover a dignidade da pessoa humana e a proclamação do evangelho. | | | | | |
| 34. A igreja tem acesso à midia local para promover o evangelho. | | | | | |
| 35. A igreja tem capacidade de influenciar a midia local em regulamentações e programações em sua área. | | | | | |
| 36. A midia é parte importante da igreja local no que diz respeito a evangelização e catequese. | | | | | |
| 37. Existem programas específicos católicos, instituições e organizações para promover uma presença católica e de colaboração na midia. | | | | | |
| 38. Existem oportunidades para educação e treinamento em Comunicação para padres, religiosos, agentes de pastoral e outros líderes da igreja. | | | | | |
| 39. A diocese, onde eu atuo, tem um plano pastoral para as comunicações sociais. | | | | | |
| 40. O governo local controla (ou regulamenta) a mídia. | | | | | |
| 41. O governo local providencia a infra-estrutura (eletricidade, linhas telefônicas, cabos de fibra ótica para acesso a internet, etc) para as comunicações. | | | | | |
| 42. Existem esforços nacionais e locais para disponibilizar o acesso aos meios de comunicação para aqueles que são pobres. | | | | | |
| 43. Existem possibilidades para produção e desenvolvimento de programas relacionados às pessoas e a cultura do local. | | | | | |
| 44. As pessoas atingidas pelo meu apostolado entendem seu direito à informação e aos meios de comunicação. | | | | | |
| 45. As pessoas atingidas pelo meu apostolado usam a midia tradicional ou alternativa, como a mídia popular, para expressar a cultura local. | | | | | |

| *No meu apostolado atual...* | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 46. As pessoas atingidas pelo meu apostolado tem condições de participar na mídia para melhorar suas condições de vida. | | | | | |
| 47. Em meu apostolado, as pessoas são ensinadas a usar a midia com responsabilidade. | | | | | |
| 48. No meu apostolado, a habilidade de usar a midia é importante para um emprego seguro. | | | | | |
| 49. A falta de acesso a formas de midia marginaliza as pessoas a quem sirvo. | | | | | |
| 50. A falta de acesso as diversas formas de comunicação impossibilita as pessoas a quem sirvo a obter um emprego digno. | | | | | |
| 51. A falta de acesso as diversas formas de Comunicação (midia) é uma das razões para que as pessoas as quais sirvo, especialmente as mulheres, são excluídas dos benefícios da sociedade global. | | | | | |
| 52. A area do meu apostolado pederia ser descrita como uma área de "pobreza de informação". | | | | | |
| 53. A area do meu apostolado poderia ser descrita como uma área de '"abundandantes informações". | | | | | |
| 54. A falta de acesso aos meios de Comunicação é uma das razões para que as pessoas às quais sirvo, sejam economicamente pobres. | | | | | |
| 55. As crianças e jovens a quem sirvo em meu apostolado tem consciência da tecnologia mas não tem acesso a ela. | | | | | |
| 56. O apostolado educacional em que atuo é bem equipado com várias formas de tecnologia. | | | | | |
| 57. O apostolado educacional onde atuo tem alguma tecnnologia, mas nossos equipamentos são obsoletos, não confiáveis ou inadequados às nossas necessidades. | | | | | |

*O Potencial das Comunicações Sociais*

Indique seu nível de concordância com as seguintes declarações conforme cada um se aplica ao seu apostolado atual. Marque um "X" no quadrado de acordo com a seguinte escala.

**5 = Concordo totalmente     4 = Concordo**
**3 = Discordo     2 = Discordo totalmente     1 = Não sei**

| *No meu apostolado (ou na área do meu apostolado) um maior acesso à informação e tecnologias de comunicação …* | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 58. … melhoraria o acesso a educação. | | | | | |
| 59. … melhoraria o acesso a serviços de saúde. | | | | | |
| 60. … encorajaria as pessoas a posicionar-se contra estruturas de injustiça. | | | | | |
| 61. … melhoraria o diálogo e o entendimento cultural. | | | | | |
| 62. … desenvolveria a consciência sobre como posicionar-se em solidariedade com aqueles que são pobres e marginalizados. | | | | | |
| 63. … é chave importante para quebrar o círculo de pobreza devastadora em minha área de apostolado. | | | | | |
| 64. … melhoraria e apoiaria esforços de desenvolvimento geral na minha área de apostolado. | | | | | |
| 65. … levaria a aumentar a receita para as pessoas com as quais trabalho. | | | | | |
| 66. …ajudaria as pessoas a trabalhar em rede entre elas, tornaria acessível o conhecimento e as capacidades que libertam o potencial humano e as fortaleceria em nível local. | | | | | |
| 67. … ajudaria a dar dignidade as pessoas que servimos e disponibilizaria novos meios de vencer a pobreza e o isolamento da comunidade global. | | | | | |
| 68. Acesso a e-mail e Internet seria eficiente no melhoramento do nível educacional das mulheres e de seu status na sociedade. | | | | | |
| 69. Mesmo as mais simples tecnologias podem fazer ouvir as vozes dos marginalizados em nossa situação local. | | | | | |
| 70. Estudantes e professores das nossas escolas e apostolados educacionais iriam beneficiar-se pelo trabalho em rede com outras escolas Notre Dame. | | | | | |
| 71. Partilhar cursos on-line entre as escolas Notre Dame iria beneficiar nossos estudantes. | | | | | |
| 72. O trabalho em rede das escolas Notre Dame através da tecnologia permitiria às Irmãs, estudantes e colaboradores posicionar-se em solidariedade em assuntos relacionados a injustiça global. | | | | | |

*Atual Acesso Digital*

Indique os recursos de Comunicação que **já estão disponíveis para uso** no seu apostolado. Marque com "X" na caixa de acordo com a seguinte escala.

**5 = Disponível para uso do professor   4 = Disponível para uso do estudante**
**3 = Disponível mas não usado           2 = Indisponível**
**1 = Não sei**

|  | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 73. Jornais e outros materiais impressos |  |  |  |  |  |
| 74. Rádio |  |  |  |  |  |
| 75. Video cassettes, CDs and DVDs |  |  |  |  |  |
| 76. Televisão |  |  |  |  |  |
| 77. Telefone |  |  |  |  |  |
| 78. Celulares |  |  |  |  |  |
| 79. Fax |  |  |  |  |  |
| 80. Cameras digitais |  |  |  |  |  |
| 81. Computadores |  |  |  |  |  |
| 82. Acesso a e-mail e Internet |  |  |  |  |  |

No seu apostolado, **quão eficiente** é cada forma de Comunicação social que segue ... para evangelização e catequese. Para a educação? Marque um "X" na caixa de acordo com a seguite escala.

**4 = Muito eficiente   3 = Pouco eficiente   2 = Não eficiente   1 = Não sei**

|  | Para a Evangelização e a Catequese | | | | Para a Educação | | | |
|---|---|---|---|---|---|---|---|---|
|  | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
| 83. Mídia cultural e popular |  |  |  |  |  |  |  |  |
| 84. Comunicação oral |  |  |  |  |  |  |  |  |
| 85. Jornais e outros materiais impressos |  |  |  |  |  |  |  |  |
| 86. Rádio |  |  |  |  |  |  |  |  |
| 87. Video cassettes, CDs e DVDs |  |  |  |  |  |  |  |  |
| 88. Televisão |  |  |  |  |  |  |  |  |
| 89. Telefone |  |  |  |  |  |  |  |  |
| 90. Telefones celulares |  |  |  |  |  |  |  |  |
| 91. Fax |  |  |  |  |  |  |  |  |
| 92. Cameras digitais |  |  |  |  |  |  |  |  |
| 93. Computadores |  |  |  |  |  |  |  |  |
| 94. Acesso a e-mail e Internet |  |  |  |  |  |  |  |  |
| 95. Outros… |  |  |  |  |  |  |  |  |

## Necessidades Urgentes de Comunicação

Quais são as *necessidades urgentess de Comunicação* no seu apostolado em cada uma das seguintes areas? Marque com "X" na caixa de acordo com a seguinte escala. Por favor, dê mais detalhes no espaço disponível.

**4 = Muito urgentes     3 = Pouco urgentes     2 = Não urgentes     1 = Não sei**

|  | 1 | 2 | 3 | 4 | Por favor, explique |
|---|---|---|---|---|---|
| 96. **Infra-estrutura**, como eletricidade, provedores de internet, linhas telefônicas, cabos de fibra ótica, etc. |  |  |  |  |  |
| 97. **Equipamento**, como computadores, projetores, televisores, etc. |  |  |  |  |  |
| 98. **Trainament** em midia e habilidade básica com computadores. |  |  |  |  |  |
| 99. **Recursos financeiros** para adquirir e manter a mídia de comunicação. |  |  |  |  |  |
| 100. **Assistência técnica e profissional** para apoiar e manter a mídia de comunicação. |  |  |  |  |  |

## *Custo Financeiro Local para Comunicações*

Estime o custo para cada item abaixo em sua area local de apostolado. Dê o custo usando a moeda corrente do su país.

| | R$ Custo Estimado R$ |
|---|---|
| 101. O custo de 1(um) computador novo | |
| 102. O custo de 1 (uma) nova impressora | |
| 103. O custo de um mês de acesso a Internet | |
| 104. O custo de um mês de serviço telefônico (linhas terrestres) | |
| 105. O custo de um mês de serviço de telefone celular. | |
| 106. A hora/aula do professor ou outra pessoa treinada para ensinar sobre tecnologia ou manter a tecnologia da comunicação no seu apostolado. | |

## *Planejando para as Comunicações Sociais*

Quão importante é cada um dos seguintes critérios na determinação de suas necessidades em comunicação e decisões? Mark com "X" na caixa de acordo com a seguinte escala.

**4 = Muito importante   3 = Algo importante**
**2 = Não importante      1 = Não sei**

| *Critérios para Necessidades e Decisões* | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| 107. Sinais dos tempos | | | | |
| 108. A missão da igreja universal | | | | |
| 109. Os objetivos da igreja local na sua área | | | | |
| 110. Promoção e defesa da cultura local | | | | |
| 111. Desafios da realidade local no que se refere a fé, moral e os valores das pessoas. | | | | |
| 112. Solicitações genuínas, expectativas ou avaliação da comunidade local. | | | | |
| 113. Necessário para o apostolado de serviço compassivo. | | | | |
| 114. O direto das pessoas e a necessidade de informação. | | | | |
| 115. A necessidade de se posicionar em relação a assuntos locais como direitos humanos, abusos e injustice social. | | | | |
| 116. A pobreza econômica da situação local | | | | |
| 117. A necessidade de expandir ou aumentar as oportunidades educativas | | | | |
| 118. A necessidade de produzir programas de qualidade e outros materiais de comunicação de acordo com nossos objetivos apostólicos. | | | | |
| 119. O carisma e a missão das Irmãs de Nossa Senhora | | | | |

*Inventário dos Recursos*

Que recursos de Comunicação estão presentes no seu apostolado atual ou na população local? Indique se você ou alguém no seu apostolado atual fez contato com estes recursos para promover os objetivos do apostolado.

**4 = Recurso está presente e contato foi feito.**
**3 = Recurso está presente mas não foi feito contato.**
**2 = Recurso não está presente na minha area de apostolado.**
**1 = Não sei.**

| *Resources...* | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| 120. Facilidades tecnológicas para produção televisiva | | | | |
| 121. Profissionais da midia para assistência e consultoria | | | | |
| 122. Espaço livre no ar em estações de rádio públicas e redes de televisão | | | | |
| 123. Um departamento de comunicação da diocese para assistência e consultoria | | | | |
| 124. Uma universidade local, seminário, biblioteca ou outra instituição educacional que tem recursos de comunicação e está disponível para dar assistência ou consultoria | | | | |
| 125. Pessoas individuais do meu círculo de apostolado que trabalham com midia ou tem contato com a midia. | | | | |
| 126. Grupos ou patrocinadores que tem condições de apoiar, financeiramente, projetos de comunicação | | | | |
| 127. Outros recursos que você conhece e que apoiariam esforços de comunicação | | | | |

*Objetivos da Comunicação no Apostolado*

Indique qual a importância de cada uma das seguintes afirmações para determinar os objetivos da Comunicação do seu apostolado nos próximos 6 (seis) anos? Marque com "X" na caixa de acordo com a seguinte escala.

**4 = Muito importante 3 = De certa importância**
**2 = Não é importante  1 = Não sei.**

| *Objetivos da Comunicação...* | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| 128. As Irmãs de Notre Dame e seus colaboradores serão treinados no uso efetivo dos meios de comunicação | | | | |
| 129. Recursos locais e profissionais serão levantados para assistência aos nossos objetivos de comunicação. | | | | |
| 130. Profissionais da mídia local serão convidados para colaborar com as Irmãs de Nossa Senhora para criar os programas que contemplem as necessidades das pessoas. | | | | |
| 131. As Irmãs de Nossa Senhora e seus colaboradores irão defender, junto ao governo local, para melhorar a infra-estrutura e o acesso aos meios de comunicação para os pobres. | | | | |
| 132. As Irmãs de Nossa Senhora e seus colaboradores tentarão influenciar a programação da mídia local para melhor refletir os valores morais e culturais. | | | | |
| 133. As Irmãs de Nossa Senhora e seus colaboradores irão desenhar e implementar educação de mídia e outras oportunidades de treinamentos tecnológicos em sua realidade apostólica. | | | | |
| 134. As Irmãs de Nossa Senhora e seus colaboradores usarão, de modo mais efetivo, a mídia existente para promover esforços em evangelização e catequese. | | | | |
| 135. As Irmãs de Nossa Senhora e seus colabordores ajudarão o povo a utilizar os meios de comunicação para melhorar o status econômico. | | | | |
| 136. As Irmãs de Nossa Senhora e seus colaboradores ajudarão o povo a utilizar os meios de Comunicação para se envolver no processo político, na sua área, para promover os direitos e a dignidade humana. | | | | |
| 137. As diretoras e professores de nossas escolas integrarão a tecnologia no currículo escolar. | | | | |

138.    Há pesquisas que sugerem que o acesso aos recursos tecnológicos podem aliviar a pobreza. Qual é a sua opinião?

138 a:  Se você concorda, qual o recurso tecnológico que mais beneficiaria você, no seu apostolado, para aliviar a pobreza e melhorar a situação econômica das pessoas? Se você não concorda, por favor, diga porque. (Use uma folha adicional se necessário).

139.    Há pesquisas que sugerem que a privação educacional e cultural é a causa básica da pobreza. Qual é a sua opinião?

139 a:  Se você concorda, que recurso tecnológico melhor beneficiaria você, no seu apostolado, para colocar as pessoas em contato com os recursos culturais e educacionais? Se você não concorda, por favor, diga porque. (Use uma folha adicional se necessário).

140.   Há pesquisas que sugerem que o acesso aos recursos tecnológicos de informação tem o poder de capacitar as pessoas, especialmente as mulhers, para ter maior controle sobre fatores que afetam seu bem estar. Qual é a sua opinião?

140 a:  Se você concorda, dê um exemplo de como o acesso aos recursos tecnológicos capacita as pessoas, especialmente as mulheres, em seu apostalado? Se você discorda, por favor, diga por que. (Use uma folha adicional se necessário)

141.   Como as comunicações sociais e os recursos tecnológicos poderiam ampliar a colaboração internacional e a missão das Irmãs de Nossa Senhora? Que ações específicas você sugere. (Use folha adicional se necessário)

*Administração Provincial para as Comunicações Sociais*
Indique seu nível de concordância com cada uma das seguintes afirmações: Marque um
"X" na caixa de acordo com a escala seguinte.

**4 = Muito prática      3 = Prática**
**2 = Não prática        1 = Não sei**

| Se um subsídio tecnológico pudesse ser adquirido para a congregação intenacional, quão prática (ou útil) seria cada uma das seguintes estruturas para a sua província? | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| 142. Um processo similar ao "Fundo de Solidariedade" existente na congregação que poderia ser solicitado por processo de requerimento. | | | | |
| 143. Uma doação direta para a provincia que seria de uso restrito para projetos tecnológicos para os pobres. | | | | |
| 144. Um programa de "doação mista" que ofereceria doações para serem integradas com recursos locais. | | | | |

Indique seu nível de concordância com cada uma das seguintes afirmações: Marque um
"X" na caixa de acordo com a seguinte escala.
**5 = Concordo plenamente    4 = Concordo**
**3 = Discordo              2 = Discordo plenamente    1 = Não sei**

| *Em sua província...* | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 145. A tecnologia é um importante meio de Comunicação entre as Irmãs, em seu apostolado. | | | | | |
| 146. As Irmãs são apoiadas no uso da tecnologia disponível. | | | | | |
| 147. Todas ou a maioria das Irmãs usam a tecnologia disponível, como e-mail e internet ou estariam dispostas a aprender a usar. | | | | | |
| 148. Nossa provincia destina recursos anuais para melhorar a tecnologia já existente. | | | | | |
| 149. E-mail é usado pela Administração provincial para comunicar-se, regularmente, com as comunidades locais e irmãs individuais. | | | | | |
| 150. Nossa provincia usa e-mail e internet para trabalhar recursos educacionais em rede. | | | | | |
| 151. Nossa provincia possui um website. | | | | | |
| 152. Nossa provincia incorporou metas tecnológicas no planejamento geral da província. | | | | | |
| 153. Nossa provincia tem algum tipo de fundo (reserva) que suportaria uma melhoria no apostolado educacional para os pobres. | | | | | |

154. Por favor, idique uma ou duas Irmãs de Nossa Senhora da sua provincia que estariam interessadas e disponíveis para aprofundar-se no uso da tecnologia da comunicação.(Para ensinar e partilhar conhecimentos).

155. Você tem alguma outra necessidade tecnológica que não foram abordadas nas questões acima? Existe algum serviço que possa ser disponibilizado, em nível de congregação, que ajudaria as irmãs a usar a tecnologia da informação e da comunicação mais efetivamente em seu apostolado?

Obrigada, Irmã.

Eu solicito que todos os questionários sejam devolvidos até **15 de dezembro de 2008**. Por favor, devolve a pesquisa via email para  brendon@ndec.org ou envie fax da pesquisa completa para:  440-286-3377.  A pesquisa também pode ser enviada pelo correio para :

Sister Mary Brendon Zajac, SND,
Notre Dame Educational Center
13000 Auburn Road
Chardon, Ohio 44024 USA

# BIBLIOGRAPHY

## A. *Primary Magisterial Sources*

### 1. *Conciliar and Papal Sources*

Benedict XVI. Message for the 2009 World Communications Day: "New Technologies, New Relationships. Promoting a Culture of Respect, Dialogue, and Friendship." 2009. Vatican. http://www.vatican.va/holy_father/benedict_xvi/messages/ communications /documents/hf_ben-xvi_mes_20090124_43rd-world-communications-day_en.html (accessed January 24, 2009).

> The Pope reflects on the *digital generation* and the challenges and potential posed by new technologies to promote human understanding and solidarity. This reflection is important for the Pope's effort to speak directly to young people and to link emerging technologies with the basic desire of the human person for connectedness and for a culture of respect, dialogue, and friendship.

_____. Message for the 2008 World Communications Day: "The Media: At the Crossroads between Self-Promotion and Service, Searching for the Truth in Order to Share It with Others." 2008. Vatican. http://www.vatican.va/holy_father/ benedict_xvi/ messages/communications/documents/hf_ben-xvi_mes_20080124_ 42nd-world-communications-day_en.html (accessed January 10, 2009).

> For the purpose of this study, the 2008 Message for World Communications Day provides a fundamental perspective and reference point for the topic of the dignity of the human person in relation to social communication. Pope Benedict XVI reflects on the role that social communication has acquired in society. Communication must now be considered an integral part of the "anthropological" question that is emerging as the key challenge of the third millennium.

_____. Message for the 2006 World Communications Day: "The Media: A Network for Communication, Communion and Cooperation." 2006. Vatican. http://www.vatican. va/holy_father/benedict_xvi/messages/communications/documents/hf_ben-xvi_mes_20060124_40th-world-communications-day_en.html (accessed January 27, 2009).

> Benedict XVI's first message for World Communications Day is significant in its contribution to the discussion of the Church's role in social communications as a means to foster the common good. Noting that the information technologies must promote all that is good and true about the human person, the Pope reiterates the importance of three steps, identified by John Paul II, necessary for the service of technology for the common good: formation, participation, and dialogue.

_____. Address to the Diplomatic Corps to the Republic of Turkey. November 28, 2006. Vatican. http://www.vatican.va/holy_father/benedict_xvi/speeches/2006/november/documents/hf_ben-xvi_spe_20061128_diplomatic-corps_en.html (accessed January 9, 2009).

In this speech to the Diplomatic Corps of countries with a Muslim majority, Pope Benedict XVI drew attention to the effect of globalized communications and its impact on the dignity of the human person. Wishing to make the Church's voice heard in the international debate on behalf of the weakest of society, the Pope challenged the international community to foster regional and international accords in economic markets that harmonize local and international interests. Of particular note is the Pope's insistence of the need always to place human dignity at the very heart of our concerns. This speech is significant for the relationship that Pope Benedict articulates between the human person and the phenomenon of globalized communications.

_____. Address to the Plenary Assembly of the Pontifical Council on Social Communications. March 17, 2006. Vatican. http://www.vatican.va/holy_father/benedict_xvi/speeches/2006/march/documents/hf_ben-xvi_spe_20060317_pccs_en.html (accessed January 10, 2009).

Basing his remarks on Saint Paul's words that through Christ we are no longer strangers and aliens but citizens with the saints and members of the household of God, growing into a holy temple, a dwelling place for God (cf. _Eph._ 2:19-22), Benedict XVI reflects on the potential of social communications to facilitate communion and cooperation. St. Paul's sublime portrayal of a life of communion engages all aspects of our lives as Christians and points to the challenge to encourage the social communications and entertainment industries to be protagonists of truth and promoters of the peace that ensues from lives lived in accordance with that liberating truth. These concise remarks are significant for relating communion to the dignity of the human person and promotion of the common good.

John XXIII. Encyclical Letter _Pacem in Terris_ On Establishing Universal Peace in Truth, Justice, Charity, and Liberty. 1963. Vatican. http://www.vatican.va/holy_father/john_xxiii/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem_en.html (accessed January 28, 2009).

Beginning with the fundamental principle of personhood, John XXIII presents a structure for the order between people in society based on mutual rights and responsibilities. The encyclical letter is significant for this study for the succinct, yet comprehensive list of human rights that provides a moral foundation for the right of access to the means of social communication.

John Paul II. Apostolic Letter *Rapid Development* To Those Responsible for
Communications. 2005. Vatican. http://www.vatican.va/holy_father/john_paul_ii/
apost_letters/documents/hf_jp-ii_apl_20050124_il-rapido-sviluppo_en.html (accessed
December 10, 2008).

In this last major work of his pontificate John Paul II reflects on the progress
of social communications as well as the challenges that this rapid development has
brought to society and the Church. The use of the techniques and the technologies of
contemporary communications is an integral part of its mission in the third
millennium. The letter highlights the fact that this positive development of the media
at the service of the common good is a responsibility of all. This work clearly places
social communications at the heart of the Church's mission in the third millennium.

_____. Message to the Pontifical Council for Social Communication. 1998. Vatican.
http://www.vatican.va/holy_father/john_paul_ii/speeches/1998/documents/hf_jp-
ii_spe_19980320_plen-pccs_en.html (accessed December 10, 2008).

This message commemorates the fiftieth anniversary of the establishment by
Pope Pius XII of the Pontifical Commission for Educational and Religious Films, and
outlines the Church's increased involvement with the world of social
communications. This message is significant for its identification of the ethical issues
to be considered and educational efforts needed as the Church inculturates the Gospel
in the new media environment. John Paul II recognizes the rapid advance of these
instruments of social communications, and the potential they have for creating new
bonds of community and new bonds of solidarity. He reminds the Pontifical Council
of the need for discernment and effective education, based on the priority of ethics
over technology, the primacy of the person over things and the priority of the spiritual
over material. In addition, the Pope sees the means of social communications as more
than instruments, but themselves a world, a culture, and civilization that the Church is
called to evangelize.

_____. Encyclical Letter *Redemptoris Missio* On the Permanent Validity of the Church's
Missionary Mandate. 1990. Vatican. http://www.vatican.va/holy_father/john_paul_ii/
encyclicals/documents/hf_jp-ii_enc_07121990_redemptoris-missio_en.html
(accessed January 10, 2009).

This encyclical is significant for its theological reflection on the Church's
missionary activity which forms an important element in the theology of social
communications. John Paul II addresses the urgency of the Church's missionary
activity as a primary service of the church to all humanity. The Pope attempts "to
respond to the many requests for a document of this kind; to clear up doubts and
ambiguities regarding missionary activity *ad gentes* (to the nations), and to confirm in
their commitment those exemplary brothers and sisters dedicated to missionary
activity and all those who assist them.

_____. Encyclical Letter *Dives et Misericordia.* 1980. Vatican. http://www.vatican.va/ holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_30111980_dives-in-misericordia_en.html (accessed January 15, 2009).

Set within the broader context of the gift of God's divine love and mercy, the progress of human society has consequences that directly impact the dignity of the human person. While the encyclical is theologically broad, it includes a brief but important summary of the Church's view of the technologies of this era that impact Christian humanism. John Paul II notes that such advances in science and information technology has brought a clearer awareness of the unity of the human family, as well as a sense of solidarity beyond geographic limits. While new communication techniques have been the privilege of industrialized countries, the Pope notes that every people and every country can benefit from technology especially in overcoming the sense of powerlessness that results from imbalances in access to scientific advances.

Paul VI. Apostolic Letter *Octogesima Adveniens* on the Occasion of the Eightieth Anniversary of the Encyclical "Rerum Novarum." 1971. Vatican. http://www.vatican.va/holy_father/paul_vi/apost_letters/documents/hf_p-vi_apl_19710514_octogesima-adveniens_en.html (accessed January 30, 2009).

This apostolic letter is important for its effort to incorporate the media of social communications into the Church's social justice agenda. Of special note is the section on the media of social communication in which Paul VI recognizes its influence on the transformation of knowledge, organizations, and society itself. He acknowledges the new power of this media and reminds the Church that there is a grave moral responsibility with respect to the truth of the information that they spread, the needs and the reactions that they generate, and the values that they put forward. In the case of television, moreover, what was coming into being was an original mode of knowledge: that of the image.

Pius XII. Encyclical Letter *Miranda Prorsus* on Motion Pictures, Radio and Television. 1957. Vatican. http://www.vatican.va/holy_father/pius_xii/encyclicals/ documents/hf_p-xii_enc_08091957_miranda-prorsus_en.html (accessed January 31, 2009).

Pope Pius XII's encyclical letter is the second encyclical letter on communications in the 20th century. *Miranda Prorsus* is noteworthy for the clear vision for future developments, the analysis of the effects of the electronic media and the consequences for the pastoral work of the Church. This encyclical is important in the context of the numerous speeches and texts on various areas of communication that showed Pope Pius XII's interest in this subject. *Miranda Prorsus* was a special source for the preparations for the Vatican Council document on social communication. This is an important document to understand the Church's attitude toward advances in the media in the mid-20th Century.

Second Vatican Ecumenical Council. Pastoral Constitution *Gaudium et spes* On the Church in the Modern World. 1965. Vatican. http://www.vatican.va/archive/hist_councils /ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html (accessed December 29, 2008).

> The pastoral constitution *Gaudium et spes* is important in this discussion for its treatment of modern culture. The document addresses the cultural transformation that has occurred in the modern world in the wake of the profound technological advances that have challenged the human person and society at large on every level. *Gaudium et spes* is a seminal document that definitively links social communications to the Church's response to the modern world.

_____. Decree *Inter Merifica* on the Media of Social Communications. 1963. Vatican. http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19631204_inter-mirifica_en.html (accessed January 28, 2009).

> The Decree *Inter Merifica* on the Means of Social Communications was the first conciliar document on social communications in the history of the Church. Unlike subsequent papal documents, the fact that the Second Vatican Council approved this Decree gives it a primary place in the development of the Church's understanding of this topic and contains the essential doctrinal elements that were to guide the Church's involvement in social communications from that point on. *Inter Merifica* is the cornerstone document among all the foundational materials that outline the engagement of Church with social communications.

### *2. Curia and Episcopal Conference Sources*

Archdiocese of Sydney. "Starting Afresh from Christ: Pastoral Plan 2008-2011" http://www.sydney.catholic.org.au/pdf/Pastoral_Doc.pdf (accessed January 9, 2008).

> In this pastoral plan for the Archdiocese of Sydney, social communications is treated within each of the chapters, and not as a separate focus. Communications is treated as integral to evangelization and the dissemination of Catholic teaching. While not a separate plan for social communications, this diocesan plan is a model of an integrated plan that supports the entire array of archdiocesan services.

Australian Catholic Bishops' Conference. "Go Tell Everyone: A Pastoral Letter on the Church and the Media." 2006. Australian Catholic Bishops' Conference. http://www.acbc.catholic.org.au/bishops/confpres/2006021613.htm (accessed January 7, 2009).

> This pastoral letter grounds social communications in the Church's mission of communication and describes the impact of various media on the Australian culture as well as the Church's response in each context. Pastoral rather than technical, the letter provides a theological reflection on the media in a culturally specific context.

Catholic Bishops' Conference of India. "A National Pastoral Plan for Social
Communications." 2004. CBCI. http://www.cbcisite.com/National%20Pastoral.htm
(accessed December 3, 2008).

This 2004 National Pastoral Plan for Social Communications exemplifies the
spirit and format called for by the pastoral instruction, *Aetatis Novae.* The plan begins
by outlining the rationale and guiding principles of the plan in view of current world
realities and building a culture of communications in Asia. Goals are delineated into a
chart of strategies with corresponding responsibilities. A plan for Diocesan
Commissions for Communications, along with job descriptions for major leadership
roles is included. This plan is based on a view of technology that is inculturated into
the ministry context.

_____. "Catholic Education and the Church's Concern to the Marginalized." 2006. CBCI.
http://www.cbcisite.com/Final%20statement%20GBM%2706.htm (accessed January
9, 2009).

At the conclusion of their 2006 general meeting in Bangalore, the Bishops' of
India issued this statement relating marginalization not only to significant cultural
factors in India, but also to globalization which has had a profound effect on
economic poverty. While brief, the document does provide the cultural context and
model for one geographic area included in this project's pastoral plan.

Holy See. "Intervention at the Sixtieth Session of the United Nations General Assembly on
*Questions Relating to Information.*" Vatican. http://212.77.1.245/news_services
/bulletin/news/17144.php?index=17144&po_date=14.10.2005&lang=it (accessed
December 4, 2008).

This presentation to the United Nations is significant for its clear articulation
of the role of social communications in relation to the dignity of the human person,
including the right to information and its importance in the life of all democratic
societies and institutions. The exercise of the freedom of communication should not
depend upon wealth, education, or political power. The right to communicate is the
right of all. Freedom of expression and the right to information increase and develop
in societies when the fundamental ethics of communication are not compromised,
such as the pre-eminence of truth and the good of the individual, the respect for
human dignity, and the promotion of the common good. New technologies have an
important role to play in the advancement of the poor. Perhaps the most essential
question, proposed by the Holy See and raised by technological progress is whether,
as a result of it, people will grow in dignity, responsibility and openness to others.

Pan-African Episcopal Committee for Social Communications. "A Communicative Church."
CEPACS. http://216.239.51.104/search?q=cache:WsECBA0_w5gJ:www.sceam-
secam.org/showpdfs.php%3Fid%3D12+pastoral+plan+for+social+communication&h
l=en&ct=clnk&cd=39&gl=us&client=firefox-a (accessed December 9, 2008).

This document by the Bishops of Africa is the pastoral plan to address an

underdeveloped system of communications. With the impetus of post-synodal exhortation *Ecclesia in Africa,* the Bishops view the means of social communications as "a gateway to slavery or an unexpected road to freedom." The insights present the cultural context of Africa included in this project, as well as a model for an inculturated pastoral plan consistent with *Aetatis Novae.*

Pontifical Council for Justice and Peace. *Compendium of the Social Doctrine of the Church.* Vatican: Libreria Editrice Vaticana, 2004.

This compendium serves as a concise and complete summary of the enduring social doctrine of the Catholic Church. This is an important resource and foundational text in order to analyze current world realities in light of Catholic social teaching. Especially helpful is the extensive analytical index.

Pontifical Council for Social Communication. Pastoral Instruction *Communio et Progressio* on the Means of Social Communications. 1971. Vatican. http://www.vatican.va/ roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_23051971_ communio_en.html (accessed October 31, 2008).

This document has been considered the "magna charta" of Christian communication and a document with the most positive, professional, and concrete approach to communication and Church. It is important as the starting point of a new phase in the development of social communications and continues to serve as a foundational theological and pastoral document on the topic. Called for by the Council Decree *Inter Merifica*, this document is the fruit of broad international cooperation. Among all the documents on social communication, *Communio et Progressio* is significant for its development of the theology of social communications based on Christ as the Perfect Communicator.

_____. Pastoral Instruction *Aetatis Novae* on Social Communications on the Twentieth Anniversary of *Communio et Progressio*. 1992. Vatican. http://www.vatican.va/ roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_22021992_aetatis_ en.html (accessed January 4, 2009).

This second pastoral instruction of the Pontifical Council on Social Communications reflects on the pastoral implications of the "emerging realities" of social communications in human society. The document is important as the foundational document for this study and as a working tool for its implementation. Appendix I includes the specific the elements of the design of a pastoral plan for social communications.

_____. "The Church and the Internet." Vatican. http://www.vatican.va/roman_curia/ pontifical_councils/pccs/documents/rc_pc_pccs_doc_20020228_church-internet _en.html (accessed January 9, 2009).

Part of a series of considerations of specific aspects of social communications, this document by the Pontifical Council on Social Communications addresses the

challenge and opportunity presented by the Internet for the proclamation of the Gospel. The document's value for this study is its reflection on the use of the Internet and social communications in light of the Church's pastoral and educational vision. Specific problems associated with the Internet are discussed. The document concludes with recommendations to various groups in Church ministry.

_____. World Summit on the Information Society. Intervention by Archbishop John P. Foley. 2005. Vatican. http://www.vatican.va/roman_curia/pontifical_councils/ pccs/documents/rc_pc_pccs_doc_20051118_un-ict_en.html (accessed January 4, 2009).

> In this brief intervention to the World Summit on the Information Society, Archbishop (now Cardinal) Foley calls the international community to focus not only on digital opportunities, but also digital dilemmas. The challenge of narrowing the digital divide, notes the head of the Pontifical Council on Social Communications, is the responsibility of the entire international community, particularly those that are more developed. This text identifies the seminal issues of culture, communications, and solidarity that impact development and peace. The perspective of the head of the Pontifical Council on Social Communications is important in formulating a clear articulation of the Church's understanding of the importance of social communications in building solidarity among peoples which is a fundamental premise of this study.

United States Conference of Catholic Bishops. *Pastoral Plan for Church Communication.* Washington D.C.: USCCB Publications, 1997.

> This document is the most current articulation of the pastoral plan for Church communications in the United States. While presenting the elements of a national strategy, the document also addresses issues of a diocesan strategy. In need of updating, the plan includes a useful list of "Principles for Church Communication" drawn from various Church documents. The plan serves as a reference point for all other pastoral plans for social communications by Catholic institutions in the United States.

## B.  Secondary Sources

### 1.  Books

Babin, Pierre and Angela Ann Zukowski. *The Gospel in Cyberspace: Nurturing Faith in the Internet Age.* Chicago: Loyola Press, 2002.

> While leaving the specifics to the reader, the authors provide a compelling rationale for the Church's involvement in the media culture on the international level. Part III focuses on evangelization in relation to the new media and communication culture. This new culture in turn calls for a new paradigm of ministry and a new reflection on the quality of conversation and dialogue in light of new technology.

Dulles, Avery. *Craft of Theology: From Symbol to System.* New York: Crossroads Publishing Company, 1995.

        This expanded work focuses on the theological method in a post-critical, post-human era. Beginning with contemporary problems of theological method, the author concentrates on the role of critical thinking, symbolic communication, and the use of models that present day theology must use to grapple with the questions of consistency and truth. Especially important for this study is Chapter 2 which links fundamental theology and symbolic communication as the basis for the Trinitarian, incarnational, and ecclesial aspects of a theology of social communications.

_____ . *The Reshaping of Catholicism: Current Challenges in the Theology of Church.* San Francisco: Harper & Row Publishers, 1988.

        In this collection of interrelated essays, Dulles addresses issues emerging in the first twenty years of the post-Vatican II Catholic Church. Beginning with the socio-cultural situation of American Catholicism, the author reviews the central teachings of Vatican II with reference to the Church. Most relevant to this paper is Chapter 7 that concerns the Decree on the Instruments of Social Communication. Dulles illuminates the Decree by considering the implication of the various models of the Church with regard to the use of the instruments of social communication in ministry. This work is a classic and important contribution to the understanding of the theology of social communication.

Eilers, Franz-Josef, SVD, ed. *Church and Social Communication: Basic Documents.* 2nd ed. Manila: Logos (Divine Word) Publications, Inc., 1997.

        This book gathers basic documents that have a normative character in relation to the Church's teaching on social communication. These include documents of the Second Vatican Council and the subsequent pastoral instructions that refer to social communications in a general way. Further documents of the Pontifical Council on Social Communications and other Vatican institutions focus on specific ethical areas. Also of note are the pontifical messages over twenty-nine years for World Communications Day as well as selected paragraphs in other documents that refer to social communications. Eilers provides introductions and contexts for the texts and for major documents an outline. This book can be considered a major contribution to the collection and organization of the teaching of the Magisterium on the Church's apostolate and involvement in social communications.

_____ . *Church and Social Communication: Supplement I Basic Documents 1998-2002.* Manila: Logos (Divine Word) Publications, Inc., 2002.

        This book supplements *Church and Social Communication: Basic Documents,* updating this collection of normative documents of the Magisterium from 1998 to 2002. The documents include the publications of the Pontifical Council for Social Communications, the Pontifical messages for the annual World

Communication Day, and sections on social communications in other Pontifical documents, especially from continental synods and the preparation for the Jubilee Year 2000. As in his previous collection, the author introduces each document to place it in its historical and sociological perspective. This work, along with its 1997 edition, provides a convenient source of the statements of the Magisterium on all aspects of the Church's mission and social communications.

_____. *Communicating in Ministry and Mission: An Introduction to Pastoral and Evangelizing Communication.* 2nd ed. Manila: Logos (Divine Word) Publications, Inc. 2004.

      This work links pastoral and evangelizing communication to communicative activities of the Church. Eilers uses communication as a theological principle for all of theology and builds a theological structure that grounds pastoral strategies. A brief overview of the elements of pastoral planning for social communications is included in Part II.

Freire, Paulo. *Pedagogy of Freedom: Ethics, Democracy, and Civic Courage.* Lanham, MD: Rowman & Littlefield Publishers, Inc. 1998.

      Written largely from a South American liberation perspective, this work challenges current perceptions in "at risk" educational situations that, in fact, do not address the oppression inherent in teaching task. Chapter 4 on "Teaching as a Human Act" is foundational for further discussion of education in a social justice context. While not directly discussing the role of technology, Freire proposes a social analysis framework from which to consider the role of technology and other social communications in liberating education. This work is a critical reflection on educational practice as liberating or colonizing education.

Friedman, Thomas L. *The Lexus and the Olive Tree: Understanding Globalization.* New York: Anchor Books, 2000.

      Friedman presents an anecdotal yet comprehensive analysis of the economic system of globalization. Part I examines how the system works. Part II focuses on the interaction of nations, communities, individuals and the environment within the system. Part III explains the backlash against the brutalizing forces within globalization, and Part IV focuses on the role of the United States in stabilizing the system. This is important background material for the global economic implications of communication technology

_____. *The World is Flat: A Brief History of the Twenty-first Century.* New York: Farrar, Straus and Giroux. 2006.

      This work expands the author's previous analysis of globalization. Using the image of the flattening of the world, Friedman illustrates how the "globalization of the local" is strengthening regional and local identities. Chapter 10 focuses on the

economic impact of globalization in developing countries, a critical factor in this project's discussion of the social justice implications of technology.

Holland, Joe. *Modern Catholic Social Teaching: The Popes Confront the Industrial Age 1740-1958*. New York: Paulist Press, 2003.

        Joe Holland traces the modern phase of contemporary Catholic social teaching, including its pre-modern background, as contained in the papal encyclicals from 1740 to 1958. The book chronologically analyzes the development of Catholic social teaching in the encyclicals of this period both in their literal text and historical contexts as a platform for evaluating the achievements of later generations. Of particular value is the treatment of postmodern global challenges and a model of the four stages of human culture, each of which is characterized by a particular form of social communications. This is an important source for background leading to the postmodern electronic-based culture. Holland sees the electronic revolution grounding a new planetary civilization and a new paradigm for the dialogue between religion and science.

————, and Peter Henriot, S.J. *Social Analysis: Linking Faith and Justice*. Revised ed. New York: Orbis Books, 1983.

        This book provides an important method of reflection on the impact of culture—both positive and negative—in modern civilization that can be applied to the culture created by social communications. This work also presents a critical perspective on American society and the concrete demands of social justice and human solidarity. A method of social analysis combining vision and praxis is proposed and the relationship between social analysis, theological reflection and spirituality is explored. The Afterword presents a practical method for use at the local level that incorporates experience, social analysis, theological reflection, and pastoral planning in the context of prayer. Questionnaires are included that are helpful in designing social analysis instruments.

Rausch, Thomas P. *Towards a Truly Catholic Church: An Ecclesiology for the Third Millennium*. Collegeville, MN: Liturgical Press, 2005.

        A work specifically on ecclesiology, this book includes a useful chapter on *Gaudium et spes* as it anticipated the effects of globalization. The author uses contextual theologies as a way of framing the Church's response to globalization that is presenting for the first time the possibility of a truly catholic Church, global in extension, embracing an incredible diversity of peoples and expressions of life in Christ. Rausch presents both the possibilities and the tensions around such an expanded notion of catholicity.

Schreiter, Robert J., C.PP.S. *The New Catholicity: Theology between the Global and the Local.* New York: Orbis Books, 1997.

> This work explores the challenges of globalization to Christianity at the beginning of the third millennium. By proposing a "new catholicity," the author examines the tension between a homogenizing globalism and a relativizing localism. Chapter 1 relates globalization to contextual theologies. Chapter 2 links intercultural hermeneutics to communication in globalized culture. Chapter 10 discusses the mark of catholicity as a critical component of the engagement of theology and globalization.

_____. *Constructing Local Theologies.* New York: Orbis Books, 1985.

> This book outlines useful approaches to listening to a culture while recognizing that no single theory applies to all situations. To grow in understanding of a culture is to learn to listen and to be open to the transformations that result. The work provides an extensive discussion of culture and local theologies, but, while informative, it may be beyond the scope of this project. However some inferences may be gleaned and applied to the culture of communication and its engagement with theology.

Schweiker, William. *Theological Ethics and Global Dynamics: In the Time of Many Worlds.* Malden, MA: Blackwell Publishers, 2004.

> While not focusing on social communications and technology directly, this work provides the ethical framework on which a theology of social communication must be constructed. This work attempts to provide orientation and guidance for life within the current global situation. Schweiker proposes a theory of value centered on integrity of life before God, and a norm of moral action and choice within an ethics of responsibility. The author sees the global struggle to be about the worth and dignity of humanity. After examining creation and the new creation, the book moves to discussions of pluralism, ethical reflection and greed in a time of "many worlds" that is driven by economic, cultural, and political forces. The author's discussion of theological humanism as an approach to the moral challenges of the current global situation is an important backdrop for the global implications of social communications.

Spyker, Stephen K. *Technology and Spirituality: How the Information Revolution Affects Our Spiritual Lives.* Woodstock, VT: SkyLight Paths Publishing, 2007.

> The author examines how the technological tools and conveniences of the information revolution affect not only our daily life, but also one's spiritual life. This is a useful analysis of the need to consciously evaluate the use of technology, and the assumptions and beliefs about technology that continue to shape our spiritual lives. This is an excellent reflection that adds another dimension to any discussion of technology.

Tanner, Norman. *The Church and the World: Gaudium et Spes, Inter Merifica.* New York: Paulist Press, 2005.

This volume is part of the series "Rediscovering Vatican II," written in commemoration of the Council's fortieth anniversary. It reviews the major points of *Gaudium et Spes* and *Inter Merifica,* and discusses the implementation of the documents in the years following Vatican II. The section on *Inter Merifica* outlines the major points of the document, and presents the difficulties that surrounded its acceptance by the Council Fathers. The section on the implementation of the document in the aftermath of the Council presents a balanced view of both the difficulties and disappointments with the content, as well as the fact that the overall theme of communication received "fruitful attention" throughout the Council and found its way into many of its major pronouncements. Overall, this is a brief yet excellent summary of the significance of *Inter Merifica* in the dynamics of the Council and a fair assessment of its current relevance to the Church's mission.

Waters, Brent. *From Human to Posthuman: Christian Theology and Technology in a Postmodern World.* Burlington: Ashgate Publishing Company, 2006.

This work, written from the evangelical Christian perspective, is useful for its discussion of the relationship of theology to technology in a postmodern world. The author examines religious foundations of what might be called "faith" in technology and critically and constructively evaluates technology developments from a theological perspective. In this author's view, modernity and postmodernism are not options that must be accepted or rejected, but phenomena to be engaged if Christians are to faithfully articulate and enact their faith within contemporary circumstances dominated by advances in technology.

White, S.J. Robert A., Carlos E. Cortes, Angela A. Zukowski, Joseph O.Faniran, and Victor Sunderaj. Edited by Victor Sunderaj. *Pastoral Planning for Social Communication.* Montreal: Paulines, 1998.

This book offers articles from different parts of the world to help individuals, Church groups, and religious institutions to formulate their own pastoral plan for social communications. Chapters 3 and 5 on the "how to" of planning include guidelines, questions and suggestions for use in the development of an integrated pastoral plan.

## 2. Articles

Carnoy, Martin, and Diana Rhoten. "What Does Globalization Mean for Educational Change? A Comparative Approach." *Comparative Education Review* 46: 1 (February 2002): 1-9.

According to these authors educational changes in response to globalization share certain defining parameters but differ greatly across regions, nations, and

localities. Likewise, the same paradigm applied in different contexts produces different practices. A compelling argument is made for attention to the contextual capacity and culture at national, regional and local levels in order to assure that quality and improvement are the outcomes. This article has important applications to the international education context of this study.

Eilers, Franz-Josef, SVD. "Church and Social Communication: 40 years of *Inter Merifica* and Beyond." *Verbum SVD*, Steyler Missionwissenschaftliches Institut, Sankt Augustin, Germany, 46 No. 3. (2005): 261-269.

      This article is important for its broad perspective and analysis of forty years of Church thinking on social communications. This summary of the forty years following the Second Vatican Council's approval of the Decree *Inter Merifica* on the Instruments of Social Communication reviews the major writings of the Magisterium that further developed the themes on this topic. Eilers offers five major developments, mainly structural, resulting from *Inter Merifica,* and an evaluation of the Church's involvement from the perspective of culture. Access to information as a moral right inherent to human dignity is argued and the role of the Church in various media professions is outlined.

Holton, Robert. "Globalization's Cultural Consequences." *Annals of the American Academy of Political and Social Science* 570 (July 2000): 140-152.

      This article analyzes the three cultural consequences of globalization: homogenization, polarization, and hybridization, concluding that the cultural consequences of globalization are diverse and complex. Global diffusion is a major source of innovation throughout human history, suggesting that history is a dialectic between cosmopolitanism and localism, between McWorld and jihad. This is an interesting conceptual analysis of the impact of globalization, but does not significantly extend the conversation for this project beyond other presentations on the topic.

Tanzi, Victor. "Globalization with a Net." *Foreign Policy* 125 (July-August 2001): 78-79.

      This brief argument raises the proposition that countries can harness the many benefits of global integration as long as they provide strong social protection programs that mitigate the fallout on society's weakest members. The article proposes social safety nets and job retraining rather than abandoning reforms that benefit many. This proposition approaches the question of the impact of globalization on the world's poor from a strictly foreign policy perspective.

## 3. *Unpublished Sources*

Holland, Joe. *Postmodern Catholic Social Teaching: The Papal Encyclicals of Popes John XXIII, Paul VI, and John Paul II as Strategic Responses to the Global Electronic Era 1958-2005.* Unpublished manuscript. 2006.

> In this unpublished sequel to *Modern Catholic Social Teaching* cited above, Holland discusses the new global state of Catholic Social teaching from the perspective of the postmodernism and the Electronic Revolution. Catholic social teaching represents an important resource for the future, and especially for the churches of the Third World. Each papal encyclical represents a 'strategic response' to specific challenges resulting from advances in technology. Even though the manuscript is unfinished, the detailed analyses of the magisterial writings provide an important ecclesial context for this study.

Kallupurakkathu, Sr. M. Sujita, SND. Address, International Education Conference of the Sisters of Notre Dame, Canoas, Brazil, January 16, 2007.

> This important presentation lays the foundation for the Congregation's engagement with social communications and links the present study to the ministerial context of the Sisters of Notre Dame. In this opening address of the Superior General of the Sisters of Notre Dame, Sister Mary Sujita challenges the participants of the International Education Conference to reflect on Christ the Liberator as the Master Teacher. The effect of the unprecedented technological progress of this millennium on the moral, ethical and spiritual fiber of peoples around the globe is a serious matter for all educators to ponder, especially for those who minister in the name of the Church. The integration of Catholic education and Catholic social principles is essential to promoting an empowering globalization that creates and sustains a culture of solidarity and a global system of true human development.

Neutzling, Rev. Inácio, S.J., "The Great Transformation of our Epoch." Address, International Education Conference of the Sisters of Notre Dame, Canoas, Brazil, January 12, 2007.

> Originally presented in Portuguese, this paper is highly technical in its use of philosophical, anthropological, and scientific models of societal transformation. However, it articulates the social framework of the economic impact of access to social communications in developing countries. This presentation explores the historical breaks or ruptures that have totally reshaped modern society. The transformation of the current age is the result of ontological changes in the basic structures of every area of life: political, economic and even psychological. The advent of the modern epoch is one such transformation. The constant changes in the material culture brought about largely by globalization and technological progress, have caused major social and economic changes. This lecture further explores these changes and places them in the context of the Church's response to the post-modern, post-religious age.

Sassi, Don Silvio, ssp. "Christ: Content, Method, and Goal of the Pauline Mission in the Communications Culture." Presentation at the 8th General Chapter of the Society of St. Paul, Ariccia, Italy, September 4, 2001.

> The Superior General of the Society of St. Paul reflects on the mentality and methodology implicit in the Pauline charism at the beginning of the third millennium. The presentation provides a framework for evangelization in the communications culture, as well as a hermeneutical reading of the congregation's founding documents in light of Vatican II and subsequent ecclesial writings.

_____. "New Wine Into Fresh Wineskins." Presentation at the 8th General Chapter of the Society of St. Paul, Ariccia, Italy, May 20, 2004.

> This address of the Superior General to the Pauline congregation provides a historical and theological reflection on the Pauline charism in the third millennium, specifically the global Pauline project of enculturation of the Gospel in the culture of communication. The document is valuable as an example of the response of a religious congregation to the challenge of social communications in light of its charism and global mission.

## 4. Internet Sources

Amaladoss, Michael S. J. "Theology's Responses to the Challenges of Communications." Theologicon. 2005. http://www.theologicon.org/html/book_rvw.htm (accessed March 3, 2008).

> This article is a useful discussion of communication as it leads to communion of life, which is the goal of all human communication. The global outreach of the media can certainly help the promotion of this communion. The term 'communication' becomes a theological category when allied to other terms like revelation, mission and communion. The author challenges the classical paradigm of verbal communication of the message. Instead, he asserts that multi-media experience or attitude or background will change this one-sided emphasis on the written word and will help recognize the richer dimensions of the life of faith. This life is lived in community. It is not an intellectual exercise but involves actions that include symbols and the media.

Cencini, Amedeo, FDCC. "The Mass Media in Formation: Operating Instructions of Passion for the Proclamation to the World Today?" Union of International Superiors General. http://vidimusdominum.info/en/index.php?option=com_docman&task=cat_view&gid =33&Itemid=75 (accessed March 3, 2008).

> An important reflection on the place of the mass media in the formation of consecrated religious. The author maintains that the mass media can and must be integrated into the very spirituality of young consecrated persons who are called to be

the "new saints of communication" with a passion for the proclamation of the Gospel and the ability to use the new means of communication creatively.

Eilers, Franz-Josef, SVD. "Globalization, Local Realities and Religious Communication." The Asian Research Center for Religion and Social Communication 2, no. 1. http://www.fabc.org/offices/osc/docs/pdf/Globalization.pdf (accessed March 4, 2008).

       This article demonstrates the link between the dignity of the human person and religious communications in cultural and inter-religious dialogue. Eilers argues that the new information and communication technologies and the resultant "death of distance" are decisive elements in our modern world. Spirituality and religion are important sources to counteract or balance negative developments of globalization and to save and even develop also local realities and independence. Because cultures have developed over time in response to new and challenging situations, religion and religious communication remains a significant factor in the effort to unite people and reverse the isolation that results from globalization.

_____. "Mission in Social Communication: Challenges for the Church in Asia." Federation of Asian Bishops Conference. http://www.fabc.org/offices/osc/docs/pdf/Mission%20in%20Social%20Communication.pdf (accessed March 4, 2008).

       This work develops a structure of theology from the perspective of communication, and is an important contribution and reflection on the relationship of communication to an understanding of Church and its Trinitarian foundation. Social communication is a dimension for every Christian as member of the Church and is to be reflected in daily life. This paper starts with the use of communications in mission and illustrates the development that is taking place resulting from Vatican II's approach to the 'new culture' of communication.

_____. The Communication Formation of Church Leaders as a Holistic Concern." Federation of Asian Bishops Conference. www.fabc.org/offices/osc/docs/pdf/CommForm%20edinburgh.pdf (accessed March 25, 2008).

       The article centers on formation of communicators and discusses several different approaches for integrating communication into the overall structure and activities of the Church. A summary of the theological basis for communication and useful diagrams for holistic communication formation are included.

Fajardo, C.M., Atilano. "Internet in the Documents of the Church." DePaul University. http://nuntia.cs.depaul.edu/webmissiology/church%20and%20internet.htm (accessed March 4, 2008).

       This work narrates a brief history of the Internet, featuring the relationship of the Church with these new forms of communication. This exposition narrates the development of Church documents on social communication in chronological

sequence. Fajardo notes that determining what the Church says about the Internet is tantamount to determining the role this medium can play in the salvation of men. This work shows that this medium has a role to play to sustain a humanism in which man can rediscover the joy of being a more living and beautiful *"imago Dei."*

Federation of Asian Bishops' Conference. "Social Communication in Christian Perspective: Some Points for Reflection." http://www.fabc.org/offices/osc/docs/pdf/Social %20Communication%20in%20Christian%20Perspective.pdf (accessed March 4, 2008).

This article is a useful overview of the main components of a theology of social communications. The paper summarizes the proceedings of the Asian Bishops' Conference in Bangkok in October 2005 on the subject of Social Communication in the religious traditions of Asia. It includes the scriptural basis for communication in both the Old and New Testaments, and a summary of Carlo Cardinal Martini's six characteristics of Divine Communication as deduced from Scripture. A brief overview of the development of the means of communication as it is linked to the history of Christianity shows that from the libraries of the early monasteries of Europe, the invention of Gutenberg's printing press, to the development of film and radio, the Church has not only been involved with, but also has used these means of communication for the Gospel message. The paper ends with a the key points of John Paul II's Encyclical *Redemptoris Missio* which signaled a new approach to communications and culture.

Foley, John. "The Media and the Church." International Union of Superiors General. http://vidimusdominum.info/en/index.php?option=com_docman&task=cat_view&gid =33&Itemid=75 (accessed March 3, 2008).

In this presentation to the leadership of women's religious congregations, Archbishop (now Cardinal) Foley provides the rationale for *Aetatis Novae's* call for a pastoral plan, basing his remarks on elements of the theology and philosophy of communication both "in" the Church, as well as communication "and" the Church. For the present study, this speech confirms the premise that a pastoral plan for social communications is critical to a religious congregation's effective ministry.

Glendon, Mary Ann. "Globalization and the Church's New Challenges." Address to the General Assembly of the Pontifical Academy of Social Sciences. Zenit. (May 19, 2001) http://www.catholiceducation.org/articles/politics/pg0049.html (accessed November 10, 2008)

This is a concise discussion of the culture-destroying effects of globalization upon culture and the resulting challenge to the Church. Glendon repeats John Paul II's call to shift the world probabilities toward a civilization of life and love. The author attests that Catholic Christianity is in harmony with full-fledged intellectualism, and, more importantly, that the intellectual apostolate is integral to the Church's mission.

Hubenig, Alfred A. OMI. "Announcing the Good News in the Information Society." Missionary Oblates of Mary Immaculate. http://www.omiworld.org/Documentation Dettaglio.asp?L=1&I=31 (accessed January 9, 2008).

In this paper presented at the 1998 General Chapter of the Oblates, the writer presents current challenges facing the religious congregation and offers specific proposals for meeting them. The importance of this resource is the specific context of the mission of a religious congregation for the integration of social communication in response to world realities. The paper calls for the Oblates to formalize a pastoral plan in response to *Aetatis Novae* that would connect the members and collaborators around the world to more effectively realize the Oblate charism.

Missionary Society of St. Thomas the Apostle. "Guidelines for Communication Ministry." 2005. www.mstworld.org/Subpages/DC/Guidelines.pdf (accessed March 3, 2008).

The "Guidelines" are a basic communication vision for a comprehensive communication plan for the Missionary Society of St. Thomas and its ministries in India and abroad. The vision is formulated in the light of the communication revolution, the Church's present understanding of communication, and the missionary charism and context of this religious community. The document presents a broad framework for further research, planning, and action, leading to the development of a time-bound action plan. The "Guidelines" provide a model for an integrated, theologically-based pastoral plan for social communication for the present study.

Palakeel, Joseph. "Exploring Guidelines for the Communications Ministry: A Ministry at the Service of All Other Ministries." *L'Osservatore Romano,* August 23, 2006. http://www.ewtn.com/library/Media/guidecommin.HTM (accessed February 10, 2008).

This article further reflects on "Guidelines for Communication Ministry" in the Missionary Society of St. Thomas the Apostle, a document that "enunciates the theological vision, formation strategy, and administrative norms for communication ministry in the missions." The article is not only a commentary on the pastoral planning call of *Aetatis Novae*, but also integrates Pope Benedict XVI's proposal of formation, participation, and dialogue as the Church's response to the challenges of media in contemporary culture. It is an important as an example of a religious congregation's attempt to express their charism and ministry in the communication age.

Periannan, Sebastian. "Communication Theology for Formation and Mission." Theologicon. http://www.theologicon.org/html/articles_main.htm (accessed February 10, 2008).

This article is an excellent overview of communication theology. Important for this study is the section on "Communication Theology as doing Contextual Theology," that is doing theology from a position within today's information and communication culture,

Salesians of St. John Bosco. "Province Pastoral Plan 2004-2007: Social Communications." Salesians. http://www.donboscowest.org/youth_ministry/ past_plan_2004/ plan2004.htm (accessed January 9, 2008).

>  In this Province Pastoral Plan, the Salesians correlate their engagement with social communications with their focus on Youth Ministry. The plan associates goals, strategies, and tactics to four themes: Call to Holiness, Fraternal Community, Significant Presence with Youth, and Formation. As a model of a pastoral plan for social communications, this plan is unique in that it uses congregational documents and values as the context.

Sorge, Bartolomeo, SJ. "New Evangelization and Social Communication." Address to the International Union of Superiors General. 1996. http://vidimusdominum.info/en/ index.php?option=com_docman&task=cat_view&gid=33&Itemid=75 (accessed March 3, 2008)

>  This presentation is a discussion of the relationship of social communications to evangelization and the inculturation of the faith. The author relates the current situation in the Church with apostolic times and provides a rationale for the use of the instruments of mass communication that are dominant in this media culture.

World Summit on the Information Society. Intervention of Rev. Msgr. Diamuid. 2002. Vatican. http://212.77.1.245/news_services/bulletin/news/11604.php?index= 11604&po_date=03.07.2002&lang=it (accessed March 4, 2008).

>  This message is an important summary of issues surrounding the efforts of the international community in the new information age, and calls for new partnerships and good governance that facilitate participation and solidarity in the service of the common good. This intervention on behalf of Pope John Paul II begins by noting that in the social and economic realities of our contemporary world, access to knowledge is a key to an accelerated path to development. Communications technology has enabled the globalization process to proceed with rapidity. The world community must now ensure that it also enables the globalization process to proceed with equity. Communications technology must be managed to play a central role in ensuring that globalization leads to genuine integration and inclusion. The intervention also advocates for a stress on infrastructure that must accompany the distribution of technology.

## 5. Websites

Centre for the Study of Communication and Culture. http://cscc.scu.edu/ (accessed March 8, 2008).

>  The Centre for the Study of Communication and Culture (CSCC), the publisher of "Communication Research Trends," is a non-profit research association of scholars interested in a values-oriented approach to communication. Sponsored by

the Society of Jesus (Jesuits), it links researchers around the world, particularly from Jesuit universities and social action centers. This site links to projects, other websites, and an archive of summaries of other sources of communications research material. An extensive bibliography spanning forty years of communications research provides a basic introduction to communication theology and is an valuable component of this website. However, the bibliography has no entries dated after 2003.

Development Gateway Foundation. http://www.developmentgateway.org/ (accessed January 28, 2009.

> This is an important online resource portal for development information and knowledge-sharing worldwide. The tools on this website bring together people and organizations around the globe who are working to improve life in developing countries. Three areas where even small investments in information and communications technology (ICT) can make a major difference are: effective government, knowledge sharing and collaboration, and local partner programs. The site links to the Development Gateway communities which links to numerous current resources on the effectiveness of ICT in development efforts.

Internet World Stats: Usage and Population Statistics. http://www.internetworldstats.com/ (accessed January 30, 2009).

> This international website features current data on world Internet usage, population statistics, Internet market research data and broadband penetration for over 233 individual countries and world regions. The site includes useful links to country maps, statistics sources, local directories, and population information. This website is updated frequently.

Nexus Mundi Foundation. http://www.nexusmundi.net (accessed February 10, 2008).

> Nexus Mundi Foundation is a non-profit international development organization dedicated to providing low-cost communications technology and information access to rural and underserved communities in developing countries. The site attempts to bring together three-way partnerships among technology, pedagogy and community to promote access to technology in rural and underserved areas. The site is currently under construction but promises to be an important portal—both virtual and human—to help poor communities bridge the digital divide.

Salesian Sisters of Don Bosco. http://www.cgfmanet.org/_3_.asp?sez=3&Lingua=2&sot Sez=7&detSotSez=1 (accessed March 3. 2008)

> This site hosted by the Salesian Sisters of Don Bosco (Daughters of Mary Help of Christians), reports on the congregation's efforts to study the particular impact of the media in different cultures and to co-ordinate the production of educational aids and publications aimed at disseminating knowledge of the Institute. A section of the site deals with "educommunication," defined as the whole

communicative process that occurs in every form of education. The site is an example of the efforts of a religious community to address the specific cultural issues surrounding the use of social communications.

Signis: World Catholic Association for Communication. http://www.signis.net/ index.php3?lang=en (accessed March 3, 2008).

SIGNIS is a non-governmental organization that includes members from 140 countries. This site for ministry professionals is a clearinghouse for networking, services, publications, and activities related to advocacy, media and education.

Threshold of Communication Theology. http://www.theologicon.org/home.html (accessed March 3, 2008)

Theo-log-icon is a digital threshold devoted to theologizing in the emerging communication culture. Christian theology, born in oral culture and brought up in print culture, needs to rediscover the God (Theos) who is Word (Logos) and Image (Eikon) to incarnate the Christian faith in the digital culture. The site features articles and other resources on communication theology, including a bibliography, book reviews, and a collection of links to websites related to communication theology. Contributors to the site are convinced that the communication revolution poses several challenges to theological reflection. Articles are limited to 2005.

World Summit on the Information Society. http://www.itu.int/ITU-D/ict_stories/ (accessed March 3, 2008).

This site is a portal for projects involving information and communication technologies. A powerful research tool allows the user to access specific types of projects by topic, country, region, financial investment, population, or a variety of other variables. This is an important site for empirical evidence for the outcomes of technology access.

### 6. Selected Resources from Development Literature

Adeya, Catherine Nyaki. "ICT's and Poverty: A Literature Review." International Development Research Center. www.idrc.ca/uploads/user-S/10541291550ICT PovertyBiblio.doc (accessed January 28, 2009).

The review explores the connection between information and communication technologies (ICT's) and the human development dimensions of agriculture, culture, governance, education, health and gender. The author concludes that ICTs have the potential to alleviate poverty and problems faced by the poor, but the deployment of ICTs has to be treated with caution so that the ICT component does not deflect limited resources for other developmental concerns. This article is helpful for its extensive list of additional resources on the topic of poverty alleviation.

Arunachalam, Subbiah. "Reaching the Unreached." Digital Library of Information Science and Technology. http://dlist.sir.arizona.edu/851/ (accessed January 28, 2009).

Using a wide range of examples from India, the author concludes that mere provision of information cannot lead people out of the poverty trap. The impact of the information revolution is felt in education, research, medicine, government, business, and entertainment in many parts of the world. But the benefits have reached only about 5% of the world's population. The new technologies have, in fact, led to a digital divide not only between rich and poor nations but also within nations. This article is important for its broad discussion of the implications of the digital divide on poor people in developing countries.

Britz, Johannes J. "To know or not to know: a moral reflection on Information Poverty." *Journal of Information Science* 2 (June 2004): 192-204.

Britz argues that information poverty is a serious moral concern and a matter of social justice and, as such, should be on the world's moral agenda of social responsibility. The author proposes a set of broad ethical principles based on the tenets of social justice that can be used to guide the social, economic and political initiatives to solve information poverty and to create a fair information society.

Cecchini, Simone, and Scott, Christopher. "Information and Communications Technology for Poverty Reduction: Lessons from Rural India." Development Gateway. http://topics.developmentgateway.org/ict/rc/ItemDetail.do~307733 (accessed January 28, 2009).

This paper outlines a simple model to explain why a digital divide may exist between rich and poor. The authors argue that information and communications technology (ICT) can reduce poverty by improving poor people's access to education, health, government and financial services. Low-cost access to information infrastructure is a necessary prerequisite for the successful use of ICT by the poor, but it is not sufficient. The implementation of ICT projects needs to be performed by organizations and individuals who have the appropriate incentives to work with marginalized groups.

_____, and Shah, Talat. "Information and Communications Technology as a Tool for Empowerment." World Bank PovertyNet. http://siteresources.worldbank.org/ INTEMPOWERMENT/Resources/486312-1098123240580/tool01.pdf (accessed January 28, 2009).

This article in the World Bank Empowerment Sourcebook summarizes results of World Bank research in developing countries, concluding that information and communication technology (ICT) is creating economic, social, and political empowerment opportunities for poor people in the developing world. The authors highlight how ICT can empower poor women and men in four broad areas: access to basic services, improved governance, entrepreneurship, and access to financial services.

Daly, John. "ICT, Economic Growth and Poverty Reduction." Development Gateway. http://topics.developmentgateway.org/ict/sdm/previewDocument.do~activeDocument Id=495495 (accessed October 1, 2008).

This paper is significant for identifying the political and social structures necessary for successful ICT implementation in developing countries. Not only is it important for there to be pro-growth policies and institutions in place for the ICT revolution to be translated into economic growth and rollout of infrastructure and services, but it is also important that there be pro-poor policies and institutions in place to assure that the progress and its benefits are shared by the poor. Empowerment of poor people with access to ICT is important, but indirect efforts to utilize the technology for development and poverty reduction may be even more so.

Dowding, Keith and van Hees, Martin. "Poverty and the Local Contingency of Universal Rights." *International Social Science Journal* 56: 180 (June 2004): 301-312. http://www3.interscience.wiley.com/journal/118754196/abstract?CRETRY=1&SRETRY=0 (accessed January 28, 2009).

Globalization expands the moral community and affects people's rights and duties at the level of economic interaction. The authors argue that, while there is no duty to provide universally uniform provision for the poor, the growth of interdependence would indicate that what the world owes them should increase. This article is important for its development of the relationship between universal rights and the phenomenon of globalization from a purely secular perspective.

Grace, Jeremy. "Information and Communication Technologies and Broad-Based Development: A Partial Review of the Evidence." World Bank Working Paper Series. http://www.powells.com/biblio?isbn=0821355635 (accessed January 28, 2009).

Information and communication technologies (ICTs) are increasingly seen as integral to the development process. This working paper reviews: (a) some of the evidence for the link between telecommunications and the Internet and economic growth; (b) the likely impact of the new ICTs on income inequality; and (c) anecdotal evidence regarding the role of the Internet in improving government services and governance. This study is important as it looks at methods to maximize access to the new ICTs, and to improve their development impact in both the generation of income and the provision of quality services.

Greig, Michael J. "The End of Geography? Globalization, Communications, and Culture in the International System." *Journal of Conflict Resolution* 46 (April 2002): 225-243.

Globalization and the expansion of communications carry important consequences for culture in the international system. The effect of the expansion of communications on cultural change is examined using simulations based on Robert Axelrod's adaptive culture model. Findings show that the expansion of

communications increases the rate at which cultures change and the level of cultural homogeneity in the system, but limited expansion of communications promotes the development of cultural diasporas. This article is important in relating globalization, technology, and the diversity of culture.

Hanna, Nagy. "Why ICT Matters for Growth and Poverty Reduction." Development Gateway. http://old.developmentgateway.org/node/133831/sdm/blob?pid=4770 (accessed October 28, 2009).

      In this unpublished draft of a working-paper for the World Bank, Hanna aims to improve understanding of the challenges and opportunities of the information and communication technology (ICT) revolution and their implications for development policy and strategies. The paper discusses ways ICT is likely to impact social and economic development, pointing to its strategic significance for enabling national development and poverty reduction strategies.

Hewitt de Alcántara, Cynthia. "The Development Divide in a Digital Age: An Issues Paper." United Nations Research Institute for Social Development. http://www.unrisd.org/ 80256B3C005BCCF9/(httpPublications)/19B0B342A4F1CF5B80256B5E0036D99F ?OpenDocument (accessed January 28, 2009).

      This paper considers the role that information and communications technologies can realistically be expected to play in improving the level of living and quality of life of people in different parts of the world. It focuses on low-income countries where most development assistance efforts are concentrated and where the challenge of utilizing ICTs effectively is greatest. The paper provides a series of examples to illustrate the point that improved access to information or communications is a vital element in people's potential wellbeing; but if surrounding institutions and policies work against empowerment, new technologies cannot accomplish miracles.

Hopmann, Cornelius. "Communication + Information ≠ Organization: A Missing Dimension." Development Gateway. http://topics.developmentgateway.org/ict/sdm/ previewDocument.do~activeDocumentId=504285 (accessed October 1, 2008).

      This essay highlights some of the pitfalls of applying ICT to poverty reduction that have arisen mainly because proponents were not conscious enough of the different conditions and historical backgrounds affecting organizational cultures and their development. If the extended possibilities to inform and to be informed by using ICT are to have any effect on true empowerment of the poor, then it will only be insofar as ICTs form part of larger efforts to enable the poor to organize themselves and act more powerfully by all civic means at their disposition. Hopmann's work is significant for relating information and power as a significant factor in poverty alleviation and the importance of empowerment in these efforts.

Kenny, Charles. "Information and Communication Technologies for Direct Poverty Alleviation: Costs and Benefit." *Development Policy Review* 20, no. 2 (June 2002): 141-157.

   The author argues that including such technologies as universal Internet access greatly increases the complexity and expense of poverty alleviation strategies. Rather, the Internet should be included as an indirect, supporting tool to improve information and communication flows that do benefit the poor. Kenny's work places the various available technologies in perspective and prioritizes them in terms of complexity in utilizing technology for poverty alleviation.

Mehta, Sanjeev and Kalra, Manmeet. "Information and Communication Technologies: A bridge for social equity and sustainable development in India." *International Information and Library Review* 38, no. 3 (September 2006): 147-160.

   This article provides examples of projects in which information and communications technology led to a reduction of poverty by improving people's access to education, health, government, and financial services. India has been a breeding ground of such innovative such projects in the rural areas by the government and private enterprises. This paper analyses some of the initiatives taken up by the institutions and organizations, and identifies the problems faced by these initiatives in achieving the targeted objectives. The paper is significant because it identifies technological solutions to the various problems experienced, and gives an insight into the ways ICT technologies can be successfully and efficiently implemented in achieving the social objectives with which they are identified.

National Intelligence Council. "Mapping the Global Future: Report of the National Intelligence Council's 2020 Project." National Intelligence Council (NIC). http://www.dni.gov/nic/NIC_globaltrend2020.html (accessed December 14, 2008).

   This report maps key global trends might develop over the next fifteen years to influence world events. The paper identifies seven key drivers of global chance: demographics, natural resources and the environment, science and technology, the global economy and globalization, national and international governance, future conflict, and the role of the United States. Most important for this study are the sections concerning the impact of the evolution of technology and the irreversible nature of globalization that will continue to expand the digital divide and be so pervasive that it will reorder current divisions based on geography, ethnicity, and religious and socio-economic status.

Papp, Daniel S. Review of *Digital Divide: Civic Engagement, Information Poverty, and the Internet Worldwide,* by Pippa Norris. *Perspective on Politics* 1 (2003): 461-462.

   This review of Pippa Norris' analysis of Internet use notes that the author presents a balanced view of the potential of technology to reduce the economic and

social gap existing between and within countries. Siding neither with the optimists or pessimists, Norris focuses on the digital divide from three aspects: the "global divide" in access to and use of the Internet in rich as compared to poor states, the "social divide" that exists within countries regarding access to and use of the Internet, and the "democratic divide" within the wired global community between those who use the Internet for political engagement, participation, and influence and those who do not. In her discussion of the global divide, Norris details different patterns of Internet access and use that exist in rich as compared to poor countries. This work is instructive in broadening the understanding of the complexity of the digital divide.

Spence, Randy. "ICTs, the Internet, Development and Poverty Reduction." Development Gateway. http://topics.developmentgateway.org/ict/sdm/preview Document. do~activeDocumentId=538069 (accessed October 1, 2008).

      Spence takes the position that research on the impact of information and communications technologies will ultimately have a positive impact globally even though inequities are not likely to be addressed. He argues that information and communications technologies have the potential to reduce costs, enable, educate and empower. At the same time he notes that the expansion of such technologies can be sped, slowed, and influenced by society at large. The overall paper is also useful for its definitions of basic economic and technological terminology.

Trujillo Maria F. "Does the Global Digital Divide Have Anything to do with Progress in Development?" Development Gateway. http://topics.developmentgateway.org/ict/rc/ ItemDetail.do~307577 (accessed October 1, 2008).

      This paper presents findings from empirical research exploring the relationship between the use of digital information and communications technologies, and progress in economic growth and poverty reduction. By the end of the twentieth century, Trujillo notes, the prominent role played by information and communication technologies (ICT) in development strategies became evident, as well as its relation to the access, adaptation and creation of knowledge to stimulate development and economic growth. This is an important discussion of the relationship of the global digital divide and economic development.

Vergragt, Philip J. "How Technology Could Contribute to a Sustainable World." Development Gateway. http://topics.developmentgateway.org/ict/rc/Item Detail.do~1074498?itemId=1074498 (accessed October 27, 2008).

      The aim of this essay is to envision a sustainable and equitable global society through reflection on the role of technology during the transition to such a society and in that society's future. This essay is useful for the societal context of the changing understanding of technology, and for its attempt to create awareness that technology will not automatically lead to a sustainable future, but rather that a sustainable future is the result of right technology decisions.